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NĀGAVARMA'S

408.3=984 (KIT)

CANARESE PROSODY

EDITED WITH AN INTRODUCTION TO THE WORK AND
AN ESSAY ON CANARESE LITERATURE

BY

REV. F. KITTEL

B. M. S.

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THE CANARESE TEXT IN ITS PRESENT RECENSION, ARE RESERVED
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A. Nâgavarma's Prosody¹⁾.

The present edition of Nâgavarma's Prosody is based on a collation of the following Manuscripts:—

- B. On paper, from Bëttigeri near Gadagu, to the east of Dhâravâda,—a very defective recension.
- D. A lithograph from Dhâravâda (1865), belonging to the recension of B., but not to the same original.
- H. A copy on paper from a MS. at Hubballi near Dhâravâda. It forms a recension of its own. It uses the old letter g (ঃ).
- K. On olë (palmyra leaf), belonging to the Râja's library at Maisûr. Mr. Raingâcârya, Controller of the Mahârâja's palace, has been kind enough to send us its latter part for collation. See Additions. The said part belongs to the recension of M., but seemingly not to the same original.
- L. On olë, from the Liṅgâita matha at Mâdevapura in Kôdagu (Coorg); a very incorrect MS., with a Commentary still more so. It apparently represents the same recension as Sb.
- M. On paper. It has been kindly lent to us by Mr. B. Mallappa, Head of the Canarese department of the Mahârâja's school, Maisûr. It forms a recension of its own, and uses the letter g .
- O. One of the numerous fragments of recent date that are called Nâgavarma Chandas. It is a collection of twenty-seven verses obtained at Madikeri (Mercara).

With the following four MSS. on paper B. L. Rice Esq., Bëngalûr, has been kind enough to favour us:—

- Ra. It belongs to the recension of H., and has, no doubt, been copied from the same original. It bears the Jaina heading “śrîvitarâgâya namah”.
- Rb. This interesting Jaina MS., though called a Prosody of Nâgavarma, shows no internal evidence whatever of belonging to him. Beginning with Pratishthê it gives 63 instances of 22 chandas', the rules in verse, which at the same time form the instances, containing praises of the twenty-four known Jaina Tirthâṅkaras, from Rishabhasvâmi to Srivira. Cf. e. g. Ind. Ant. ii., 134 seq.
- Rc. A recension of its own. It begins, for instance, with v. 3 of B. or v. 6 of M., an invocation of Sarasvatî; its v. 2 is D.'s last verse, H.'s v. 3, and M.'s v. 30; H.'s v. 6 is not in it; etc., etc.
- Rd. A fragment of, or rather miscellaneous collections from Nâgavarma, with a few additions of its own; fifty-seven verses in all.

The following three olë MSS. have been kindly put at our disposal by Mr. Tirumale Syâmaṇṇa, Munshi of the Wesleyan Missionaries at Maisûr:—

1) Here and at other places where a reference to the text is made, every number to which the letter p. is not specially prefixed, refers to a verse.

- Sa. An independent fragment, stating its contents as follows: Nâgavarma chandas | kavitâlakshana | shaṭpadikrama | shadvittanema (our v. 230) | shatprâsabagé (bagé=r̥iti) | shatpratyaya | gaṇapraṣṭâra | gaṇotpattishâna | gaṇadevatē | gaṇaprayogaphala || .
- Sb. Its recension resembles that of M., (K., L.), but is not identical with it. The editor, from fear less the ol̥es might be damaged during the very damp monsoons at Mercara, returned it to its owner before annotating all its different readings; but nothing essential, he trusts, has been overlooked.
- Sc. This the editor has used only for Nâgavarma's Genealogy. From the circumstance of its containing the genealogy it follows that it somehow belongs to the recension of M. (K., L., and Sb.)

From this list it appears that, not taking into account the fragments and MS. Rb., at least four different recensions are represented by the MSS., H., which, as will be seen, is probably the oldest; then M.; thereafter Rc.; and lastly B. The present edition is a collection of the essential portion of all the MSS., with a few additions concerning the Ragal̥es. Of the very numerous different readings, so far as they are quite unimportant, such have been adopted as are metrically right; wherever necessary, different readings are adduced. As the present edition is first of all intended for schools, some indecorous epithets of Nâgavarma's wife, to whom the instruction is given, and the superstitious first line of v. 22 have been altered. Such alterations appear in different type, as do also all editorial additions in Canarese¹⁾, and some spurious verses of recension B.; other spurious verses e.g. 318, 322, 326, 330, 334 and 337, are given in the letters of the text, as they have obtained a certain popularity, and others, as they are valuable. An alteration, which is not marked in print, regarding the genuine terms of Nâki, Nâkiga and Pinâki, and which further on will be treated of in particular, has been introduced chiefly to avoid perverse discussions at school; Pingala or another similar word has been put instead. It is to be regretted that, through renumbering the verses of the MS. at the printing office, many of the numerical references in English have become incorrect; a list of them appears among the corrections. The Index contains all the terms of any interest.

What Dr. Weber says²⁾ with regard to Kedâra's Vṛittaratnâkara, a prosody in Sanscrit, viz. that its great popularity becomes already satisfactorily evident from the floating condition of its text, holds good also with regard to Nâgavarma's Prosody; it is in fact the only Kannada Chandas.

1) Concerning them the wording of the last line of v. 45 and that of the instance of the Sisa (270, 271) have been somewhat changed. 2) Über die Metrik der Inder, Indische Studien, viii., p. 206.

Nâgavarma's original work did not contain six Shatpadi, but only one, viz. the Sarashatpadi, as v. 340, in which he states that he has explained the chief uses of the devâksharas or of the feet formed of syllables of the devas. This shows that he had no knowledge of the other Shatpadi, for none of these are built on the devâksharas, whereas the Sarashatpadi originally was a devâkshara metre. Nâgavarma, on that account, put this his Shatpadi between the Elé and Akkariké. Verses 318-338 of the text, therefore, so far as they are declared to be by Nâgavarma, are forgeries¹⁾. The same is to be said of verses 313 and 316 that are introductory to them. Here recension H., by adducing v. 316 (the only verse in which it alludes to the six Shatpadi) after its ch. 6 in an Appendix, clearly proves that they did not belong to the original text; and the indisputable text of H. (chapters 1-5), on this account, must have preceded those of the other recensions that adduce the spurious verses in the course of their texts. The whole recension of H. (chapters 1-6 and Appendix) appears to have been formed about 1300 A. D.²⁾ All that is contained in the Appendix of H., which comprises 27 miscellaneous verses (p. 130) but is not counted as a chapter, is not genuine; and H. fitly concludes its sixth or last chapter with v. 347 of the present text. In course of time a number of the said miscellaneous verses (and various others besides) were introduced into the text of other recensions, e. g. 14 of them that chiefly bear a superstitious character, into the first chapter of M. (p. 12, note 1; p. 130). It appears that no superstitious matter occurred in Nâgavarma's own composition, though three verses about the śubha and aśubha of the syllable-feet appear in the sixth chapter of H.³⁾; for obviously on account of their having never belonged to the established text, the first of them occurs with some alterations, as M. i., 41; and the other two are identical with M. i., 40, 44 (our v. 36)⁴⁾. So the 6th chapter of H. too, as it stands, is at least partly of a questionable character.

It is very remarkable that of the rules on Alliterations (42, 43, 50-55, 57, 59-61, 63 and 64) that are so essential to Canarese, verse 42 is found only in Sa., and v. 43 in the spurious supplement of H. and

1) It is strange that only three of the later Shatpadi instances (328, 335, 337) observe the rule (313-315) that each third line has a long syllable at its end, the others presenting at that place a short syllable that is to be looked upon as long; in these and in these alone the rule about the end of a Hemistich (27) seems to have been put into practice. 2) This was about the time when the later Shatpadi came into general use. 3) They are followed by two other verses (our 286=M. i., 76, and our 230=M. i., 69) that cannot be genuine; and then comes v. 347. 4) Regarding the state of M.'s first chapter further compare e. g. p. 24, note 3.

in B., M., Rc., whereas the other rules are only in the recensions of B. and Rc.; from which circumstance it follows first that Rc. is comparatively late, and secondly that Nâgavarma did not include the subject of alliterations in his prosody, although he always made use of the simple, here and there of the co-ordinate ones (cf. p. 21, note 2). It is worthy of notice that the Lalitapada (v. 183) which presents the final alliteration, is repeated in the supplement of H. (v. 11), and there bears the heading "Caudanalakshana" (Ra. Caudalakshana), as if it were a Catushpada (čau=čatush).

The recension of B. and that of the fragment Sa. are most probably not yet one hundred years old as there occurs in it a quotation from the Canarese Jaimini Bhârata (p. 125, note 1) which work belongs to about A. D. 1760. They have apparently used the Kavijihvâbandhana (on poetical composition, etc.)¹⁾, Rc.²⁾ and M.³⁾

The verses (37, 38) on the Refrain (B., Sa.) and the Verse-lines (B., M.) are certainly spurious⁴⁾. The genuineness of a few other verses

1) See 34. p. 12. 42. p. 16. 65. 2) See 50-57. 59-61. 63. 64. 3) See e. g. vs. 16-21. Vs. 286 and 316 the Kavijihvâbandhana seems to have taken from one of the recensions. A remarkable instance with regard to the carefulness bestowed on recension H. is evinced by v. 29 being repeated in its supplement with a slight difference at its beginning, viz. नियते instead of नियदे; नियते is the reading of M. (i., 63). The insignificant scholarship displayed in the recension of B. appears, for instance, from its verses regarding the formation of the Kanda. Everybody who takes the trouble of scanning Canarese Kanda verses, will find that the 6th foot of each Hemistich is to be either an Amphibrachys (—) or a Proceleusmaticus (---). But the said recension whilst in no less than three verses (283, 287 and another not contained in the text) allowing the use of the Amphibrachys for the 6th place, does not even allude to the essential rule that a Proceleusmaticus may be its substitute. It is true, even Nâgavarma himself seems to have omitted to introduce this special rule, as v. 288 which contains it, cannot be genuine; for it occurs in the supplement of H., from which it has been transferred to the first chapter of M. (and Sb.; see p. 24, note 2, and corrections), and at the same time contains a form of the Na gaṇa that is foreign to Nâgavarma, and is probably a Tâlugu Indra (=N) gaṇa. Under the impression that Nâgavarma could not have overlooked the rule regarding the Proceleusmaticus, the editor has tried, as No. 258 shows, to find it in v. 283, translating its conclusion as follows: "śaśipura (---, i. e. makharipu), not being at 6 (vishayâdri, i. e. if śaśipura does not occur at 6), let purâri (—) be (there)." Against this translation (adri=meru), however, three objections must be raised, viz.: 1) that śaśipura (candrapura) is an obscure word scarcely fit for expressing a name of Siva; 2) that Nâgavarma would have avoided the license of later writers to use the mutilated form of the Nominative (śaśipura instead of śaśipuram); and 3) that śaśipuravishayâdri has a different meaning in v. 287, though there some MSS. read śaśipurabâñâdri. The reading of the verse ought to have been somewhat different (and it may have been so) to allow the editor's exposition. So the translation of the sentence as it stands is: "at śaśi, pura, vishaya and adri (i. e. the odd places) not being (i. e. let it not be! But at the even places) let purâri be!" 4) Nâgavarma never uses caraṇa; verses 318-320, 324, 327, 331, 335, wherein the word occurs, do not belong to the original.

becomes slightly questionable on account of some grammatical irregularities¹⁾. A peculiarity is that the *Ragalēs* (254 seq.) appear to be misplaced in the work; for, being not bound (at least for several centuries) to only five Mora-feet, they, as regards their form, ought to have followed the *Aryēs*; their feet fall under the rules of the later Canarese *Shatpadis*. As to the *Ragalēs* only v. 254 is original, and it says very little, the words “included within certain feet” in No. 243 being an editorial addition; after it in M. there is the dry remark: “one has to look for them” (in other works?). Concerning both the *Ragalēs* and the later *Shatpadis* the authors of the rules have neglected to point out the number of feet as well as their different forms; and again none of them has called attention to the circumstance that no true Canarese foot is to begin with an Iambus. The editor, therefore, has supplied the necessary remarks in this respect.

According to verse 22 Nâgavarma took *Pingala* (*Pingala*) as his guide in composing his work, calling it *Chandombudi* (23). This statement by itself leaves it somewhat doubtful whether he meant only the *Samskrita Pingala*, or also the so-called *Prâkrita Pingala*; but he more than probably, to some extent, meant both. It will prove advisable first to show his general plan as stated in his own words. He says there are “three and a half languages (bhâshâ), viz. *Samskrita*, *Prâkrita*, *Apabhramsha*, and *Paiśâcika*,” (probably calling the last one “half a language” as being spoken only by barbarous tribes); “the bhâshâ-jâtis,” he proceeds, “that are born of them, are those of all the 56 countries²⁾, e.g. (the countries called) *Dravida* (i.e. *Tamila*)³⁾, *Andhra*, and *Karnâtaka*. There (i.e. in them, the 56 jâti languages) are the three kinds of *Vrittas*, called *sama*, *ardhasama* and *vishama*; there (i.e. in them) are the 26 *Chandas'*, called *Ukté*, etc.” If we follow H., the oldest of our recensions, Nâgavarma goes on to say (p. 23, note 2; v. 68): “Apart from them (the twenty-six *Chandas'* and their *Vrittas*) are the *Jâtis* (also common to all the countries), to which e.g. the *Mâlavrittas*, *Dandaka*⁴⁾, *Ragalē*, and *mâträgananiyama Skandhaka* (*Kanda*) belong⁵⁾. Apart from

1) For instance, in v. 164 occurs ನೆಗಳಿದ instead of ನೆಗಳ್; in v. 203 ನೆಗಳ್ is scanned ಉ— instead of ಉಂ, see p. 96 ನೆಗಳ್ಂ = ಉ—; v. 227 has ಅಬುಸಿದೆ instead of ಅಬುಸಿದೆಂ.

2) *Shatpančāśat sarva vishaya*; for *shatpančāśat*, in later works, generally *čappanna* is substituted. 3) *Dravida* (*Drâviða*), in South India, only means *Tamîl*; and all other meanings given by Northern writers and their followers to the word are highly perplexing to a Southerner. 4) These two classes are *samavrittas*. 5) *Ragalē* (*Raghate*) occurs in *Telugu* as *Ragada*; a *Telugu Dandaka* seems to belong to the Mora metres; the *Kanda* bears the same appellation in that language.

them (the Chandas' and Vṛittas? or the general Jātis?) again are all those which are born of the languages of Karnāṭaka, Andhra, Drāvida, Varāṭa, Lāṭa, Mālava, Gaula, Gurjara, Kaṅginga, Āṅga, Vanga, Keraḷa, Bāhlika, Magadha, Ceri, Vāčāla, Pañcāla, Ven̄gi (different from Andhra!), Tālava (Tauļava?) and other countries; and they form the (particular) Jātis of the languages of all the countries (sarvavishayabhâshâjāti), and (for Karnāṭaka) are the following: Madanavati, Akkara, Caupadi, Gītikē, Elē, Tivadi, Utsāha, Shaṭpadi (*i. e.* Sarashaṭpadi), Akkarikē, and Chandovatamsa.”¹⁾ After this the author states (v. 69, 70): “For each kind (jāti)²⁾, in a two-fold way, from Uktē to Utkṛiti, I will give (thee) instruction. In the two languages thus mentioned³⁾ (by me) I will hence let thee know concerning (what is common to) the languages etc. of all the countries (sarvavishayabhâshâdi).” Further, after the Ragalēs, in verse 281 he says: “Thus, in this order, in all ways, I have informed thee concerning (what is common to) the languages etc. of all the countries; henceforth learn (also) the mode (anda) of the Kanda!” Then, after the Kanda and the other (Sanskrit) Mora-feet metres, he begins with the prose-heading: “I will (now) state the (particular) Jāti of the Karnāṭaka country”; and proceeds in verse 296: “I have let (thee) know in full (what is common to) the languages etc. of all the countries; I will (now) relate the mode (anda) of the Karnāṭaka language.”

The above statement appears to say that in the Samskrīta, Prâkṛita, Apabhrāmśa and Paisāčika as well as in all the 56 Jāti languages (*i. e.* daughter-languages) there occur the three chief kinds of Vṛittas; and, as a different class, the Mālāvṛittas, the Daṇḍaka (Vṛittas), the (mâtrāgāṇa) Ragalēs and the mātrāgāṇa Kanda, which are Jātis (that are based on the prosody of the mother-languages, and occur also in all the languages). Different from these two classes are the (particular) Jātis that have (independently) arisen in the languages of all the countries (and may to some extent occur in them).

So the division of all metres into the two classes: Vṛitta and Jāti,

1) An Ela metre, according to C. P. Brown's Dictionary a carol or catch, is also in Tēlugu; Tēlugu possesses also Akkara and Utsāha. 2) Here Jāti as in bhâshâjāti, must denote “kind”, and be the same as “anda”. 3) The “two-fold way” and the “two languages” seem to be identical; Samskrīta for the classical language, and Prâkṛita (in a general sense of the word) for all the languages, which, according to former Hindu notions, have arisen from Samskrīta. Nâgavarma appears to say that verses 72-295 of the text (so far as they are his) belong partly to the Samskrīta Pingala, partly to the so-called Prâkṛita Pingala.

that appears in Halâyudha and which had existed even for some time before him, occurs in Nâgavarma; although it is not exactly based on the difference between metres that are formed of syllable-feet and metres that are formed of Moras and Mora-feet (as is the case with Halâyudha, etc.)¹⁾, for also the Mâlâvrittas and Dañdaka vrittas are counted with the Jâtis. In the secondary prose-paragraph of the text under No. 55 (that with slight differences occurs in MSS. B., D., and Rc.) the term "jâti" can only denote "kind" in a general sense²⁾.

Comparing the present text of Nâgavarma's work (including the 8 metres peculiar to Rb.: 144, 145, 146, 162, 169, 187, 192, 197) with the Samskrîta Chandas of Piṅgala as it lies before us in the 8th volume of Dr. Weber's excellent "Indische Studien," it appears that Nâgavarma's introductory verses 24, 26, 27 and 34 occur, with some modifications, in the first chapter of Piṅgala; instead of the six or seven cases in which according to P. a syllable may be long, N. with certain later writers (*e.g.* Kedârabhatta, W. 215), takes only five such cases for granted. P.'s general arrangement (with which that of Kedârabhatta agrees) has been quite inverted by N., P. beginning the profane metres (laukika čandas) with the Gaṇačandas, and N. with the Aksharačandas; N. therefore brings in the Caesura (v. 39) just before the Alsharačandas, as vs. 40-66 do not belong to the original recension. Further, P. introduces only 21 species of Samavrittas, but N. 26. P. adduces for his species from gâyatrî to utkṛiti only 87 instances; N. for the very same no less than 136, and including the instances for Uktē-Supratishṭhē, altogether as many as 156.

The following table showing the numerical difference regarding the Samavrittas of P. and N. may be acceptable³⁾:

Species.	Number of instances that occur		
	in P.	in N.	in both P. and N.
gâyatrî	1	8	1 (96)
ushnih	1	11	none
anushṭubh	3	6	3 (111, 112, 113)
brihatî	3	9	2 (118, 122)
pankti	6	6	4 (126, 127, 128, 131)
trishtubh	12	15	8 (132, 133, 135, 136, 138-140, 142)
jagatî	19	16	11 (147-152, 158-162)

1) Cf. ps. 22, 23; Weber ps. 288, 289. 2) After Tâlavritta D. has still a Dindēma vritta, called Dindîma vṛ. by Rc., and Mattebha (!) by B. 3) The garva, harivara (p. 26), ratânta (p. 27) of H., and the mangalikê (p. 48) of Rb. are not included.

Species.	Number of instances that occur		
	in P.	in N.	in both P. and N.
atijagatî	6	8	3 (163, 169, 170)
śakvarî	6	5	3 (171, 172, 174)
atiśakvarî	4	6	2 (177, 178)
ashtî	3	5	none
atyashṭi	7	7	5 (188-191, 193)
dhr̄iti	3	4	2 (194, 195)
atidhṝiti	2	4	2 (199, 200)
kṝiti	2	4	none
prakṝiti	2	4	2 (206, 207)
âkṝiti	1	4	1 (211)
vikṝiti	2	3	1 (215)
sankṝiti	1	4	1 (218)
abhikṝiti	1	3	1 (221)
utkṝiti	2	4	2 (224, 225)
	87	136	54

Thus N.'s present edition has only 54 Samavrittas in common with P. Of these 10 bear totally different names in P.'s work¹⁾; the names of 7 again differ to some extent²⁾. A whole class of Samavrittas, the Mâlâvrittâs, do not occur in P.³⁾

Thirty-one of the Samavrittas that are peculiar to P., are the following:—

1. Kumâralalitâ,	~ - ~ ~ ~ - - .
2. Hamsaruta,	--- ~ ~ ~ --- .
3. Mayûrasârinî,	— ~ — ~ — ~ — ~ — — .
4. Upasthitâ,	--- ~ ~ — ~ ~ — ~ — .
5. Ekarûpa,	~ ~ — ~ ~ — ~ — ~ — .
6. Vâtormî,	--- — — ~ ~ — ~ — — — .
7. Vrintâ,	~ ~ ~ ~ ~ ~ ~ ~ — — — .
8. Syenî,	— ~ — ~ — ~ — ~ — ~ — .
9. Cañcalâkshikâ,	~ ~ ~ ~ ~ ~ — ~ — — ~ — .
10. Tata,	~ ~ ~ ~ ~ ~ — — — — ~ — .
11. Kântotpîdâ,	— ~ ~ — — — ~ ~ — — — — .
12. Navamâlinî,	~ ~ ~ ~ — ~ — ~ ~ ~ — — .
13. Varatanu,	~ ~ ~ ~ — ~ ~ — ~ — ~ — .
14. Jaladharamâlâ,	--- — — ~ ~ ~ ~ — — — — .
15. Gaurî,	~ ~ ~ ~ ~ ~ — ~ — — ~ — .
16. Lalanâ,	— ~ ~ — ~ ~ ~ ~ ~ ~ ~ — .

1) I state the verses, adding P.'s names: 127, rukmavatî; 131, śuddhavirâj; 142, kuḍmâladantî; 169, kanakaprabhâ; 174, varasundarî; 193, avitatha (kokilaka); 194, vibudhapriyâ; 195, kusumitalatâvellitâ; 199, vismitâ; 206, dhr̄itaśrî (śaiśvadanâ). 2) 113, 147, 158, 160, 191, 211, 225. 3) The term of mâlâvritta does not occur in the St. Petersburg Lexicon.

17. Praharshani,	— — ˘ ˘ ˘ ˘ — ˘ — ˘ — — .
18. Gauri,	˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ — — .
19. Kuṭīlagati,	˘ ˘ ˘ ˘ ˘ ˘ — ˘ — — ˘ — — .
20. Asambâdhâ,	— — — ˘ — ˘ ˘ ˘ ˘ ˘ — — .
21. Aparâjita,	˘ ˘ ˘ ˘ ˘ ˘ — ˘ — ˘ ˘ — ˘ — .
22. Kuṭila,	— — — ˘ — ˘ ˘ ˘ ˘ — — — .
23. Rishabhagajavilasita,	— ˘ ˘ — ˘ — ˘ ˘ ˘ ˘ ˘ ˘ ˘ ˘ — — .
24. Sailashikhâ,	— ˘ ˘ — ˘ — ˘ ˘ ˘ — ˘ ˘ ˘ ˘ — — .
25. Varayuvatî,	— ˘ ˘ — ˘ — ˘ — — ˘ ˘ ˘ ˘ ˘ ˘ — .
26. Vamśapatrapatita,	— ˘ ˘ — ˘ — ˘ ˘ ˘ — ˘ ˘ ˘ ˘ ˘ ˘ — .
27. Atisâyini,	˘ ˘ — ˘ ˘ — ˘ ˘ — — ˘ ˘ ˘ — ˘ — .
28. Vanamâlâ,	˘ ˘ ˘ ˘ ˘ ˘ — ˘ — — ˘ — — ˘ — — .
29. Suvalanâ,	— — — ˘ — — ˘ — ˘ ˘ ˘ ˘ — — — ˘ ˘ ˘ — .
30. Vṛitta,	— ˘ — ˘ ˘ — — ˘ — ˘ ˘ — — ˘ — ˘ ˘ — ˘ — .
31. Aśvalalita,	˘ ˘ ˘ ˘ ˘ — — ˘ — ˘ ˘ — — ˘ — ˘ ˘ — ˘ — .

Regarding the Pauses (yati) in N. it will be readily observed that those of vs. 126, 131-133, 136, 139, 147, 149-151, 158, 159, 206 and 211 do not agree with those pointed out for them by P. Several times the recensions of N. differ from each other with regard to the place of the Caesura (vs. 132-134, 153, 164, 171, 174, 175, 178, 179, 189, 198, 202, 214). Besides yati, N. has usir (breath), virati, virâma, viśrama, viśramâna, viśrânta, viśrâma. Where the Caesura is not indicated by him, he, like P., appears to mean that it is at the end of the line. (In Rb. I have met no reference to Caesura).

Dr. Weber's above-mentioned volume enables us also to compare the Samavṛittas of the present text with those contained in the Sanscrit Prosody, called Vṛittaratnâkara, by Kedârabhatṭa who lived before the 13th century, but after Halâyudha, who, as it appears, wrote his commentary on Pingala, the Mṛitasañjivinî, towards the end of the 10th century (W. 184, 193, 206, 417). Sixteen Vṛittas that do not occur in P., but in Nâgavarma, and the Vṛittaratnâkara though partly bearing different names, are the following:—

- | | |
|--|---|
| 1. Vičitra (95, also in H.), Kedâra's Somarâjî | 10. Sri (146, only in Rb.) |
| 2. Kumuda (97, also in H.), K.'s Ramaṇî | 11. Nirupama (153, not in H., but M.), K.'s Priyamvadâ |
| 3. Mukula (98, also in H.) | 12. Lalitapada (155, also in H.), K.'s Abhinavatâmarâsa |
| 4. Madhumati (Sulabha in M., 108; not in H., but M. and Rb.) | 13. Candrikë (156, not in H., but M.), K.'s Candravartman |
| 5. Bhadraka (120, also in H.), K.'s Bhadrikâ | 14. Sukesara (Suraṅgakesara, 181, also in H.) |
| 6. Maṇirâga (130, also in H.), K.'s Maṇirâga | 15. Jagadvandita (184, also in H.), K.'s Khagati |
| 7. Candrikë (137, also in H.), K.'s Bhadrikâ | 16. Pañcačâmara (187, only in Rb.) |
| 8. Mâṇikya (141, not in H., but M.), K.'s Caikarûpa | |
| 9. Sumukhi (144, only in Rb.) | |

From this list it seems to become certain that there is a very close connection between the Vṛittaratnâkara and the recension Rb.; see Nos. 4, 9, 10, 16; cf. verse 169; but three of its instances (145, 192, 197) are neither in Pingala nor Kedâra. M. has four forms of its own, Nos. 4, 8, 11, 13, that are in K.; but the names do not agree at all, except in some measure in No. 13; but cf. p. 54, No. 181. Recension H., in company with the others, shows nine forms of K., Nos. 1, 2, 3, 5, 6, 7, 12, 14, 15; but only four of them (3, 5, 6, 14) bear the same appellations.

About further differences in names and form it is to be remarked that there occurs a Hamsamâlē (110) for Ushnih also in K., but its form is somewhat at variance (— | — | —); Mandânila (127) is Pingala's Rukmavatî, K.'s Campakamâlâ; Sândrapada (only in M., 142) is P.'s Kuḍmaladantî, K.'s Sândrapada, etc.; the Drutapada (154) has a somewhat different shape with K. (— | — | — | —); Mañjubhâshinî (-bhûshinî, 169) is P.'s Kanakaprabhâ, K.'s Mañjubhâshinî; Vanamayûra (174) is P.'s Varasundarî, K.'s Induvadanâ; Kanakâbjanîya (193) or Narkuṭaka (only in M., No. 181) is P.'s Avitatha or Kokilaka, K.'s Narkuṭaka; and Meghavisphûrjita (199) is P.'s Vismitâ, K.'s Meghavisphûrjita. How are such differences to be accounted for, side by side with the coincidences? Two remarkable circumstances, in this respect, are still to be taken notice of; the first is that K.'s Campakamâlē is N.'s Mandânila (127), whereas in Canarese the so common Campakamâlē (206, 230) is called by P. the Dhritâśrî (by others Pañcakâvalî, etc.), and is not in K.; the second is that another Vṛitta celebrated in Canarese, the Mahâsragdharé (210, 230)¹⁾, is neither in P., nor in K. (although it is in recension Rb.). The Southerners seem to have worked with some independence.

The Drutapada of Nâgavarma (154) which, as has been remarked, is somewhat different from that of Kedâra, is identical with the Drutapada of Varâhamihira (who lived from 505-587 A. D.)²⁾; and further, N.'s Lalitapada (155) which is called Abhinavatâmarasa with K., bears the same name in Varâhamihira's Brîhatsamhitâ. But then N.'s Candrike (137) which is K.'s Bhadrikâ, is called Prasabha by Varâhamihira.

1) There is no Mahâsragdharâ in the St. Petersburg Sanscrit Lexicon. The Mahâsragdharâ has been employed in the Canarese čandraprabha, e. g. vi., 66, a Jaina composition of 1189 A. D.; and it is not an invention of Nâgavarma, as he e. g. in his Kâvyâvalokana (v., 84) cites a verse composed in it. The beginning of that verse is cited also in Sabdamanidarpâna (Mangalore edition) p. 377 (ಶರ್ವಾಂಗ etc.). Also the Abhinava Pampa Râmâyâna has the Mahâsragdharâ. 2) J. R. A. S.; N. S., ii., 1, p. 407.

Continuing the comparison between the Samskr̥ita Pingala and Nâgavarma, it is found that of the Ardhasama vrittas in P. none occurs in N., and that of the Vishama vrittas in N. the Tripadonnati is not in P.

P.'s work is composed in short prose-sentences, the bulk of that of N. in verse. Where N. teaches the formation of a metre, he gives the verse the form of the metre in question. This peculiarity occurs also in the Vṛittaratnākara (W. 207), in the commentary on Varâhamihira's Br̥ahatsamhitâ by Bhat̥totpala who belongs to the 10th century¹⁾, and in the Srutabodha by a Kâlidâsa²⁾. N. employs, as has been stated above, various Alliterations, a circumstance that perhaps may be significant regarding his age, as the use of Alliterations has been considered to be a characteristic of later (Sanskrit) works³⁾; all the Canarese works which N. quotes in one of his treatises, the Kâvyâvalokana, however, show at least the simple Alliterations; and the culture of Alliterations first for distinctly marking out the verse-lines and then also for giving pleasure to the ear, originally may have taken place in a conspicuous manner in the South. Of the licence of writers on Prosody later than Pingala, e. g. of Prâkṛita Pingala, Kedârabhatta, and Dâmodara (the source of whose work, called Vâñibhûshaṇa, is the Prâkṛita Pingala, and a certain copy in MS. of whose work dates either from 1633 or 1555 A. D.)⁴⁾, in allowing a short consonant to remain short before a double consonant the second part of which is a Repha (W. 224 seq.), nothing is found in Nâgavarma's original⁵⁾.

Nâgavarma, like Pingala, uses the syllables ma, ya, ra, sa, ta, ja, bha, na for the eight syllable-feet; but he goes further, giving each syllable-foot a peculiar name. In the present text the Molossus (— — —) is the earth (urvi, kshoni, kshmē, dharanī, dharē, dhâtri, bhû, bhumi); the Bacchicus (— — —) water (ambu, kuṣa, jala, toya, payas, salila); the Amphimacrus (— ~ —) fire (agni, anala, kriṣânu, jâtaveda, jâtavedas,

1) St. Petersburg Lexicon; J. R. A. S., N. S., ii., 1, 410. Weber 203, 205, 207. 2) Weber 166, 216; Colebrooke, p. 392. 3) Weber 201, 391. 4) The St. Petersburg Lexicon, s. v. Râghavadeva, states that Râghavadeva was the father of Dâmmodara and the grandfather of Sâringadhara. Is this Damodara the author of the Vâñibhûshaṇa? Sâringadhara lived 1363 A. D.; Ind. Ant. i., 250, note. 4) The licence is met also in Tâlugu; see the instances in Mr. Brown's grammar. The rules regarding Canarese sithilas, i. e. fleeting consonants, the observation of which appears in N.'s verses, are of a quite different character; see Sabdamañidarpâna, rule 36 seq. This grammar, however, in rules 59, 60, acknowledges that in prosody some make use of the mentioned objectionable licence regarding the Repha; and with Canarese writers of the latest period it is not uncommon; in the period just preceding it the Repha was very often elided, e. g. prabhu became pabu; praudha, pauḍa. A curious word is pavâda with the Lingâitas (also in Tâlugu), denoting a wonderful act done by a Jaṅgama to convince others of the truth of his tenets; it probably is pravrâd (pravrâj).

jvalana, jvâlē, teja, pâdapâšana, pâvaka, marudishta, mâruteshta, vahni, vaiśvânara, šikhi, hutavaha, hutâšana); the *Anapaestus* (--) wind (anila, pavana, pavamâna, marut, maruta, mâruta, vâta, vâyu, švasana, samîraṇa); the *Antibacchicus* (--) the sky (ambara, âkâśa, gagana, viyat, vyoma); the *Amphibrachys* (--) the sun (ambujamitra, arka, âditya, ina, kumudâri, kharakara, dinapa, dinâdhipa, divâkara, bhânu, bhâskara, ravi, saroruhamitra, sûrya); the *Dactylus* (--) the moon (abjâri, indu, kokanadavairi, čandra, vârijaripu, vidhu, šaši, šitakara, sarojaripu, soma, himakrit); and the *Tribrachys* (---) heaven, a deity and Indra (aditijapura, animisha, amara, indra, indranilaya, indrapura, kuliša, kuliśadhara, tridaša, diva, divija, divijapura, deva, devâdhipapura, nagahara, nâka, pura, šatamakha, sura, surapa, surapura, svarga). Regarding the term of *Gaṇa* that in the Samskrîta Piṅgala is restricted to the five Mora-feet, it is to be said that Nâgavarma, with *Halâyudha* (W. 335, 414, 415), uses it also for the syllable-feet; and, with the *Prâkṛita Piṅgala* (W. 291), also for all possible Mora-feet.

Besides N., like P., denotes long syllables by the syllable ga, or by the terms guru, četojâta, dîrgha, the Canarese bîṇpu, vakra, and the Canarese kōṇku; and short syllables by the syllable la, or by the terms laghu and the Canarese say (sayka, sayta, saytu, saypa).¹⁾ But he calls long syllables also by the names of Rudra (aṅgajanmântaka, indudhara, iśa, iśâna, iśvara, kapardi, kâmapradhvamsi, kâmahara, kâmântaka, čandradhara, triyambaka, deva, nîlakanṭha, puramathâna, bhava, bhûtaganeśa, madanahara, mârahara, rûdra, šarva, someśvara, hara, himâṁśušekhara); and short ones by the names of Vishṇu (daityâri, murântaka, vaikuṇṭha, hari).

N. using a crooked perpendicular line (kōṇku gérē, vakra) as the sign for a long syllable, and a straight perpendicular line (saytu gérē) as that for a short one, is a circumstance previously met with in the *Prâkṛita Piṅgala* and *Vṛittaratnâkara* (W. 215, 427).

N. agrees with P. in employing certain words to express numerical values; but a list of those used in our text (not excluding the spurious verses) will show a considerable difference²⁾:—

1) *Nija* (=short) in vs. 42, 43 is spurious.

2) It will not be without interest to compare the list of *Nijaguṇa* yogi's *Vivekačintâmaṇi*, under the heading of *ganitasajné*: 1. rûpa (P.), bhûmi, čandra. 2. yugma, yuga, yuga, bâhu, pâda, paksha, nayana. 3. haranayana, agni, pura, vararatna 4. kashâya, veda (P.), varṇa, âśrama, samudra (P.). 5. haravaktra, vrata, indriya (P.), bâṇa, vishaya, pâṇḍava, bhûta (P.). 6. āṇu (P.), rasa (P.), skandha, mukha, vedâṅga, karma, varṇa, darśana, artha. 7. muni, giri, râjyâṅga, turaga, dhâtu, sabhâṅga, svara (P.), sâgara. 8. vasu (P.), diggaja, mada, karma. 9. randhra, nidhi, rasa, graha, ratha, bhakti. 10. bindu, sûnya, nâsti, anusvâra, gagana, pûrṇa. Herewith concludes the list.

1.	2.	4.	5. SIVA SECOND 6.
khačara	kara	ambudhi (P.'s samudra)	kâmabâna
garuda		ambunidhi	ritu (P.)
pannagarâja	3.	jalanidhi	kâmâstra
bhujaga	pura	yuga	bâna
mrigadhara	vahni	vârdhi	bhûta (P.)
śashi	śikhbraja	śaradhi	vishaya
sura			
7.		8.	9.
agendra	muni (P.'s gishi)	âśâgaja	diś ¹⁾
adri	yati (?)	kari	disâkari
kulagiri	śaila	gaja	disâgaja
giri	hayatati	gajavraja	diśe
turagavrâta	hayanikara	gajavrâta	nâga
dineśahaya	hayavrâta	danti	madagaja
naga		dikkari	vasu (P.)
		digdanti	hari
12.		14.	16.
arka (P.'s âditya)	padminîmitra	manu	dharanîsvara
dinakara	bhânu		mahiśvara
dinanâtha	bhâskara	15.	râja
dinapa	mârtanda	paksha	20.
dineśa	ravi		râvanakara
divasakara	vidyâdhava		
divasâdhipa			

Nâgavarma has the old significations for a verse-quarter: pada, pâda (with Piṅgala: pâda, iv., 10), in Canarese adi. Caraṇa and aṅghri, that are used by Kedâra to denote the same (W. 328), occur only in spurious verses. A Mora is called mâtře by N.³⁾; the name "kalë" used by Kedâra (W. 309), is not used by him.

It has been stated above as a peculiarity of N. that he gives names to the eight syllable-feet (aksharagaṇa); again differing from P. he calls the five Mora-feet (mâtrâgaṇa): giriśam, dhûrjati, śarvam, purâri, makharipu⁴⁾, these forms of Siva's names expressing at the same time the forms of the feet. (The foot na=uuu, in v. 288, is not genuine).

1) In Piṅgala it denotes 10.

2) Bhaṭṭotpala has also Madanahara, W. 205.

3) The mentioning of mâtřes in the spurious verse 53 (Rc., B.) is inopportune. 4) Purâri does not occur in Halâyudha's Abhidhânaratnamâlâ, which Nâgavarma used for composing a Nighantu; but it occurs in the Trikândâśesa, a supplement to the Amarâkosa, by Purushot-tama; makharipu is not with Halâyudha, and does not occur in the St. Petersburg Lexicon.

Such are the comparisons that chiefly suggest themselves with regard to the Samskr̥ita Pingala and Nâgavarma. It would be interesting to minutely compare also the so-called Prâkṛita Pingala, as some of the peculiarities of N. may possibly be found in it; but the editor is unable to adduce more than a few points. Dr. Weber¹⁾ says that the Prâkṛita Pingala is a much later work than the Samskr̥ita P., and that its sūtras are composed in verse, and contain a great number of new *termini technici*. In it, as in Nâgavarma, the term “gaṇa” has a more general meaning; the Amphibrachys (—) is called ja and payodhara, a term that however is not in N.; and the āryāgīti bears the name of skandhaka, a circumstance that is met with also in N., his Kanda (a tadbhava of skandhaka) being the āryāgīti²⁾. Mr. Colebrooke, in his article on Sanscrit and Pracrit Poetry (p. 412 seq.), remarks that besides the Jāti metres that are noticed in treatises on Sanscrit prosody, other kinds belonging to the class of metres regulated by quantity are specified by writers on Pracrit prosody. As instances of such metres he mentions the Dohâ, Gâhâ (gâthâ), Mahârâshṭra, Rola, Shatpadika, and others; but though as to names the Duvayî (295)³⁾, Gadë (253) and Shatpadi of the present text may be compared, none of them appears to coincide as to form with any instances in Nâgavarma.

Nâgavarma knows only one kind of true Canarese metres: the devâkshara-feet metres⁴⁾, as he classes the Raghâtē (Ragalē) with the Jâtis that are common to all the countries. He adduces two Samavrittâs (308, 309) among them, but theoretically their feet belong to the Canarese Mora-class. The Ragalês (a sort of Dvipada) are built on exactly the same principle as the later Shatpadiis (318 seq.), that

1) Ps. 202, 203, 291, 295, 304. 2) As the skandhaka (or skandha, for the Canarese tadbhava is kanda) that is very common with Nâgavarma, is borrowed from the Prâkṛita Pingala (W. 295) and was known to Varâhamihira (505-587 A. D., W. 294, 304), the beginning of the composition of the Prâkṛita Pingala may have taken place in the 5th century. It is necessary to note this with regard to the Canarese works preceding Nâgavarma's, as also in them the kanda is frequently used, as one learns from the quotations in N. About the use of the āryâ-metre at a certain period (with Aryabhatta, who was born 476 A. D., Varâhamihira, etc.) see W. 209. 3) Regarding the Duvayî's scheme as represented by verse 295, it has been omitted to adduce it in the text; it is as follows: ˘˘˘˘˘*˘˘˘ | — | ˘˘— | ˘˘— | ˘—˘ | — || ˘˘˘—*˘˘˘ | ˘˘— | ˘—˘ | — | ˘—˘ | —. It would appear as if the foot preceding the long syllable in the end, were to be the purâri, a circumstance that would affect also the form of the scheme under v. 293. 4) This name is founded on v. 340 where N. says he has told the employment of the devâksharas.

nowadays are the commonest metres, but were unknown to N.; they contain a certain number of Moras, from three to five, in a certain number of feet that bear no particular name and may vary in form. The devâkshara-feet metres (296 seq.), however, are based on feet that, like the Samskrita Mora-feet with N., have names which show the forms of the feet to be used, and form three classes. Regarding the employment of these feet to some degree a striking uncertainty exists, as the number of Moras, whether for the verse-lines or the whole verses, is not mentioned (cf. p. 97, note)¹⁾. To throw some light on the state of lexicography in South India at Nâgavarma's time²⁾ the three classes with their respective name-feet are quoted alphabetically—

- I. Class: aja, jalasambhava, padmabhava, bisaruhanma, bisaruhodbhava, brahma, vanajasambhava, sarasijabhava.
- II. Class: adhokshaja, upendra, jañaruhodara, pôdë alara, madanapitri, mandaradhara, vanaruhodara, vishnu, sarajijodara, hari.
- III. Class: iṣvara, kandarpripu, kâmântaka, kâmâri, bhujagapaksha, madanahara, rudra, saṅkara, hara.

The name-feet are of—

- the first class: ajanë, dhâtri, nâki, bömmam, brâhmâ, surapam;
- the second class: kamsâri, govindam, narakâri, nâkigam, parahitam, muraripu, murahara, śrîpati, hyidayeśam.
- the third class: kandarpâri, kâmaripu, kâmântakam, gaṅgâdhîśam, gîrijâkântam, giri-jânâtham, candraauli, trijagadguru, nîlakantham, puramathanam, pramathâdhipam, bhujagadhâri, bhûtâgraṇi, madanadhvamsi, madanaripu, vrishabhalakshyam, śûladharam.

There remains still a word to be said about Chapter 6, containing the six Pratyayas. Nâgavarma introduces them with the words “hence I will nicely explain to thee, as well as I can, the six pratyayas.” As the aphoristical text is rather corrupt, various different readings have been adduced. Recension M. (K.) introduces the pratyayas with the following šloka: prastâro nashtamuddishtameka-dvy-âdi-la-gakriyâ | saṅkhyânamadhvayogaś ča shaṭ-pratyayamiti smritih ||. It can scarcely be doubted that this verse has been taken from Kedâra, the only difference between this verse and one in K. being that K.'s verse

1) Regarding the Madanavati, however, the number of Moras of which is certain enough, a verse is added in H., Ra. and M., stating to an inquirer that in this case there are 22 Moras; the metre of the corrupt verse looks somewhat like the Tripadi: ಗಣಿಯಮಂಗಳ * ಗಣತಮೆನಲ್ಲಡೆ | ಗಣತಮೆಪ್ಪದ್ವತ್ತರದು ಮಾತ್ರಗಳಕ್ಕುಂ | ಗುಣಯುತೆ ಮದನವತೀಗೆಂದು. ||

2) Cf. the list of proper names for the long and short syllables, above p. xiv.

concludes “pratyayâḥ shat̄ prakîrtitâḥ” (W. 426). See also the remark on H.’s 6th Chapter above in p. v.

The following literal translation of Nâgavarma’s traditional Genealogy is offered, as met with in MSS. L., M., Sb., and Sc. that as to age may form the second recension: “The Veṅgi country (said to be now the Northern Circars, but not identical with Andhra, see above p. viii.) was conspicuous as being a surpassing one in the world; and in the seven grâmas that are as if countless in that country, was (*or is*) the charming Veṅgipalū (*or* Veṅginagara). Vēṇṇamayya, an equal of Vibhudeva, a clever man, was conspicuous in this world like Ambujabhava, always like a treasure of good qualities. Pēṇṇamayya, a man of pure qualities, was as conspicuous as skilful....(He, Pēṇṇamayya)....excelled Cupid in beauty, bore the form of Ambusambhava, and was a man of good conduct in the Kaunḍinya gotra. For that vipra of extensive renown, for the dvijanma who was the beloved son of that man, there was a good wife who surpassed the virtuous Arundhatî; her name was Kaunḍikabbē. When to that Kaunḍi kabbē and Vēṇṇamayya who was conspicuous as a mine of glory, Dâmamayya ‘was born in Cupid’s form, he (Dâmamayya) being praised by the world became conspicuous. His (Dâmamayya’s) modest wife abounding in world-famed good qualities, possessing a charming form, in every respect surpassed even Girijâtâ; her name was Kunda kabbē. To Kunda kabbē who was conspicuous in the said manner, and to Dâmamayya who was called a man of blameless qualities, the firstborn son was Vēṇṇamayya, a person of world-praised renown, honoured by the dvijas, one of Manu’s road. He (Vēṇṇamayya) was conspicuous as gifted with perfect qualities, being called lord of Srîkântâ, a knower of all elegant arts (sakalakalâkovida), an unparalleled person, one of incomparable conduct, versed in the laukika and vaidika śâstras, and a man of many letters (anekâkshara). The wife of Vēṇṇamayya who was called as stated, possessed good qualities, and shone as filled with such a devotion for her husband that she surpassed so to say even Dharaṇisutâ; her name was Pola (*or* Poti) kabbē. To that Polakabbē and Vēṇṇamayya who was called a man advanced in science, the firstborn son became Nâgavarma who was gifted with the qualities of the poetry-gem of Vâkśrîpati.”

This our Nâgavarma is further called Kavirâjahamsa in verses 1, 3, 16, (182, 194, 203, 222, hamsa. 292,) 347. The numbers in brackets are to indicate that in those verses there exists some uncertainty as to whom the epithet is applied; and this circumstance leads us to an in-

vestigation into the meaning of the above-mentioned ambiguous terms of Nâki, Nâkiga and Pinâki.¹⁾

In page 96, according to H. and Ra., Nâki is a name of Brahmâ²⁾; and Nâkiga one of Vishnu; but according to recension M. Nâkiga is also identical with Nâgavarma, for it says in its reading of v. 22: "The prosody which Indudhara told to Umé, having been spread about on earth by Pingala, Nâkiga (Nâgavarma according to B. and Sa.) uttered the mode he learned from that chandomburâši (*i.e.* Pingala's work) to his own wife³⁾."

In the text of the metres it is said that svâgata (139) is Nâkiga's (B., H., M.); lalitapada (155) is Nâkiga's (B., H.); ačyuta (164) is Nâkiga's (B., H., M.); jagadvandita (184) has been spread about by Nâkiga (B., H., M.); hamsagati (214) is Nâkiga's (B., H., M.); tanvi (218) is Nâkiga's (B., M., Rc.); and the pure Canarese metre piri akkara (302) is of Nâkiga (H., M.). It might be inferred from this that all the said metres had been invented by Nâgavarma; but that would be wrong, as svâgata and tanvi belong to the Samskrita Pingala. Nâkiga in these instances, however, cannot be meant for Vishnu, but only for Nâgavarma^{4).}

His name, therefore, is also directly mentioned in some vṛittas; thus vanaja (121) is of Nāgavarma (B., H., M.); kusumāṅghripa (173) came from N. (B., H., M.); tarala (198) was invented (nirmita) by N. kavīndra (H., M.); and mattebhavikrīḍita (202) is N.'s (H., M.). Not one of these metres is in the Samskrita Pingala. Nāgavarma, further, teaches the number of the vṛittas (222); and "he gifted with excellent qualities" (guṇāgraṇi) the raghatāprabandha (254).

1) Nâki, a deity, occurs in the Abhidhânačintâmaṇi of Hemačandra who died 1172 A. D., and the Bhâgavatapurâṇa (7, 8, 36); but is not in Halâyudha's kosha. Nâkiga is neither in Halâyudha nor in the St. Petersburg Lexicon. According to the Canarese Gaṇasahasranâma (of about 1300 A. D.) Nâki is an epithet of Siva (2, 70). With regard to Dr. Burnell's interesting account of the Mṛgityulângala Upanishad in Ind. Ant. ii., 266 I remark that lânguli (perhaps another form of lângali) is a name of Siva according to the same work (4, 2).

2) This appears further from a Kanda verse supplementary to the Utsâha (v. 339) which occurs in H. and Ra. at the end of ch. 5, and in which Nâki is explained to mean Aja gâna: मृदुमृधुरमेनिसुवत्त्वा | हृदं धरीं नाशयिंबजगृदिंदं || पृष्ठदबले कर्देगे गुरुः ३ | तेष्वि दवरे लक्ष्मनियुक्तमेन प्रसवदेगु०. ||

3) This verse appears in recension H. where it is the first verse of the work, in the following form: "Hear, my dear (wife), I am going to relate to thee that mode which the deva (*i. e.* siva) told the devī, and which Pingala heard and told the gishis." 4) According to the rather arbitrary different readings of B. Nâkiga (and Nâki) occur also in some other metres. Nâkiga must have been a current term at Nâgavarma's time, for it occurs in v. 137 of the nânarthakânda of his vastukosha; but the verse is unfortunately quite corrupt in our copy.

Nâki occurs as genuine perhaps four times in the vrittas: upendra-vajra (133) is in the manner which Pinâki and Nâki stated (B., H., M.); śâlinî (140) is Nâki's (H.); bhujângaprayâta (149) is renowned like Nâki (B., M.)¹⁾; and nirupama (153) is unparalleled like Nâki (M.)²⁾. Nirupama is not in the Samskrita P. As Pinâki, *i.e.* Siva, and Nâki here occur as different in one and the same sentence, as above Indudhara and Nâkiga (Nâgavarma), it becomes probable that Nâki too stands for Nâgavarma.

In the ručira (163) that is in P., it is said that it is well ascertained by the way that was told by Pinâki, *i.e.* Siva, to Girijé (B., H.) or Umé (M.) Pinâki may perhaps be meant by the Kavirâjahamsa of the verses that above, in connection with this term, appear in brackets; the metres of the verses, however, are not in the Samskrita P.

Kavîšvara, kavîndra, prabhukavîndra occur in vs. 147, 224, 252. It is a little dubious who is meant; but from v. 27 as well, which is genuine, and states that Nâgavarma kavîndra, the sayyadi (*i.e.* straight foot), taught the long and short syllables, as from v. 198 according to which the tarala was invented by Nâgavarma kavîndra, it seems to follow that the terms in all the cases refer to Nâgavarma. Sayyadi occurs again in the indravamśa (151, H., M.), the Canarese form of which was made by him.³⁾

Two of such not unfrequent but strange verses that praise the author of the very work in which they occur, are seen also in the course of N.'s prosody. The reading of the one (246) is quite unsettled; the other (249) says: "Possessed of excellent speech, born of the great lineage of Satapatrodbhava (*i.e.* Brahmâ), an ornament to the multitude of clever poets, unlimited in the appearance of good qualities (gunodayoddâma), parallel in understanding to Caturânana and Indra (H.; parallel to Caturânana, Indra and Vishnu, B.) is Nâgavarma, unparalleled". A translation of the last verse of the work (347) is: "May this land that irradiates the sky and (its) margin, and the king (bhûmipa) be happily united for ever! May the land thrive! May Yama who plucks up the sole of (man's) foot, and adversity keep back! May the greatness of Nâgavarma's poetry become full by this Chandas! May the meaning (mata) of the Kavirâjahamsa be spread on earth!"

Verse 249 confirms the statement in the genealogy of recension M. that Nâgavarma was a Brâhmaṇa by birth; and verse 347 states that he

1) Re. has Nâkiga. 2) Nâkiga in B. 3) Of the mandâkrânta (188) that is in P., it is said that it had become celebrated in the world by Kandarpa (Cupid; H., M.), *i.e.* probably by Nâgavarma who was like Cupid.

lived under a king, probably of Veṅgi, to which N. is stated to have belonged, and which was counted by him (according to H.) as one of the 56 countries still at the time when he wrote¹⁾. This land was once ruled by the Pallavas, probably a so-called Dravidā race²⁾. Their kingdom was called Veṅgîrâshṭra, and their capital was Veṅgîpura or Kalinganagara³⁾. To the, strange to say, Sanscrit names of the (Jaina) rulers invariably the epithet “Varma” is added (cf. our Nâgavarma)⁴⁾. A.D. 777 their dynasty was to some extent still extant; at that time Kuṇḍavvē (mother Kuṇḍe), daughter of the Pallava king, erected a Jaina temple in the north of Srîpura⁵⁾. However 605 A.D. the Câlukya Vishnu Vardhana II. had conquered the capital Veṅgîpura and founded the Râjamahendra dynasty⁶⁾; and after 680 A.D. the Câlukya ruler of Kalyânapura on the Tuṅgabhadra, Vinayâditya, a relation of the Râjamahendra line, smote one of the Pallava râjas, as did also a king of the Kõngu or Cera dynasty⁷⁾. About 1000 A.D. the kingdom Veṅgi passed to (the Saiva) Râjendra Cola, the then dominant sovereign of Southern India. A.D. 1175 Veṅgi vishaya had fallen under the sway of the Kâkateya dynasty of Čruṅga⁸⁾; Veṅgipalu has become a small hamlet.

Nâgavarma's Chandas, especially in its present different recensions, is unfit to prove the religious notions of its author. From certain mangala or nândi verses at the beginning of recensions B. and M., to which e.g. also verses 1-3 of the present text belong, it might be concluded he was a Saiva; but they are spurious, as none of them occurs in H., and only one of them, an invocation of Sarasvatî, is in Rc. But there are genuine passages enough to lead one of the present day to think that Nâgavarma was a follower of Siva. With Nâgavarma the term “deva,” the originator of prosody according to H., denotes Rudra, and his wife devî is Umâ⁹⁾. He calls a long syllable Rudra or deva, and a short one Hari; again he calls all Canarese feet that are long in form,

1) See above, p. viii. 2) Pallava may be another form of pöllava or pölëya i.e. a low man; cf. the Têlugu pallë, rustic, rude, low; paluva, wretched, vile. 3) Kalinga may be connected with kal, a stone. Odra, Udra (i.e. Orissa) means “of breakers”; öddara desa the country of (the stone-)breakers; öddha belongs to root: uḍ, öd, to break, the r in the word being the sign of the plural. The öddha people (nom. pl. öddar, gen. öddara) are well-known tank-diggers that speak Têlugu. In Veṅgi probably the vowel e has originally been short.

4) Ind. Ant. iii., 152. 5) Ind. Ant. ii., 155 seq. 6) J. R. A. S., N. S., 2, 1, p. 253, 254; cf. Ind. Ant. i., 348. 7) Ind. Ant. ii., 156. 8) J. R. A. S., N. S., 2, 1, p. 252. 9) See above, p. xix., xx. Cf. Pingala's first, perhaps spurious verse, according to which Pingala obtains the prasâda of Siva.

Rudra; those of middle size Vishṇu; and the shortest Brahmâ; and lastly he gives names of Rudra to all the Sanscrit Mora-feet.¹⁾ However as further on it will become quite certain that N. was a staunch Jaina, he in his prosody has simply hidden his convictions on account of the Saiva views, as it would appear, of the ruling dynasty; and not only that, but he has also flattered his king by adopting the above-mentioned course. For himself, nevertheless, he has made playthings of the deities; and must have laughed in his sleeve when using such convenient, but absurd phrases. It is interesting to observe that at Nâgavarma's time Vishṇu was condemned to be a short syllable, etc.; as it shows that the jealousy between Saivas and Vaishṇavas had already become notorious. In recension M. the concluding paragraphs of each chapter contain the words "the lotus-feet of śrīmad bhagavad arhat parameśvara," in which the "arhat" may possibly still point to a Jaina author.

By Mr. C. P. Brown's Tēlugu Grammar of 1857, p. 295-322, we are enabled to throw a gleam of light on Nâgavarma's prosody. According to that work Tēlugu Prosody comprises uniform metres (N.'s aksharačandas) and changing metres (N.'s karnāṭa mātrāganačandas).

In the first there are used the 8 Sanscrit feet denoted by the letters Ma, Ya, etc., and the letters La (short) and Ga (long). Also Mahā-sragdharē occurs among the uniform metres, of which a Hamsayāna (seven trochees and a long syllable) is remarkable. N.'s Mallikāmālē is called Mattakokila; and his Vanamañjari is Tēlugu Mānini. Tēlugu Taraļa has its Caesura at 11, N.'s at 8; and in several other vṛittas the Caesura is different. Tēlugu uses also the Kanda; "it is the metre employed by Nannayya bhaṭṭa in his Cintāmaṇi, or treatise on Tēlugu grammar"²⁾.

Regarding the changing metres or Upajāti metres Mr. Brown remarks that they originate in the Kannada language. They comprise six Indra feet (—○○○; —○○; ○○—; ○—○; ——○); two Sūrya feet (○○○; —○); and six Candra feet which are formed by adding a syllable

1) In his dictionary, the Vastukosha, Nâgavarma puts Rudra and his synonyms before Vishṇu and his, as Halāyudha had done before him in his Abhidhānaratnamālā. Professor Aufrecht says regarding Halāyudha's Kosha, p. v., that "he uses many artificial metres, which no other lexicographer has taken the liberty of employing for such a dry subject as a string of synonyms." But Nâgavarma has done exactly the same, using e.g. the mālinī, indravajra, upendravajra, mandākrānta, mahāsragdharā, kanda, trivadi and akkara.

2) According to Brown's Dictionary, preface, p. x., he wrote about 1130 A. D.

to any Indra foot, and are used only in the Akkaras. (Did the Tēlugu Vaishṇavas perhaps disagree about the Rudra ganas?)

Changing metres are 1) the Gītis, viz. the Āṭa (first line 3. 3. 3 * 5. 5, second line 3. 3. 3. * 3: 3),¹⁾ and the Teṭa (all the lines 3. 4. 5 * 3. 3); 2) the Sīsa; 3) the Dvipada (generally each line 5. 4 * 5. 3); 4) the Layas, viz. e.g. the Layagrāhi, or v. 276 of the present text; and the Layavibhāti, that is the Layagrāhi with its 39 Moras, but all its longs, except the two last; are resolved into two shorts each; 5) the Ragadā, N.'s Raghāṭā; the names, however, for the instances are different; 6) the (mâtrā?) Daṇḍaka or blank verse in a measured prose (six lines, each of which appears as ——.——.——.——); 7) the Taruvaja, an extension of the Dvipada, two Dvipada lines forming one Taruvaja line; 8) the Utsāha, or v. 339 of our text; 9) the Akkaras.

With regard to the Taruvaja (?), Utsāha and the Akkaras in general Mr. Brown thinks that they are “experiments in metre which have not obtained popularity”, “are imitated from those in the Kannada language, and have been introduced (into Tēlugu); but have never become popular or common”; and concerning the Akkaras in particular he remarks: “the Akkara is used only by Nannayya bhatṭa (A. D. 1130), and one or two imitators. The poet himself uses only two varieties, which he calls by the one name Akkara”. “The Akkara is in truth a Kannada metre, and has been naturalized in very few Tēlugu poems.” He adduces the two varieties: madhya akkara and madhura akkara, names that correspond to N.'s naḍu akkara and ēḍe akkara. The first, according to an instance from Nannayya's adiparva, seems to contain 25 Moras in each line; the second, according to an instance from the same, 22; but as in Canarese there appears no rule regulating the number of Moras.

1) Comparing Mr. Brown's two instances of the Āṭa (p. 307, 309) it will be observed that they differ regarding the number of Moras. The instance of our text is 3. 3. 3 * 3. 4. 3 | 3. 3. 3 * 4. 3, exhibiting 16 Moras in the second line; whereas the above instance has only 15 in it. But our instance must be correct, as the numbers 4. 3 are very distinctly expressed in one of the lines of the original by “nagajāpriyya” (ॐ—.—ॐ, an epithet of Siva); the other line in question is quite corrupt in our copy of the Kavijihvābandhana.

B. An Essay on Canarese Literature.

I. The early period, from about 800 to 1300 A. D.

1. Means in hand.

The early period of Canarese (*karnāṭa, kannada*) literature can be understood, to a pretty satisfactory extent, from Nāgavarma's *čandas*, as seen above, and from the following works:—

1. The *Sabdamanidarpana* of Keśava or Keśi Rāja, that forms a comprehensive grammar of the Canarese language as it lay before the author in the poetical works of the early poets, from which very numerous citations, directly or indirectly, are adduced. Our references are taken from the Māngalūr edition of the work. (Sbdm.)
2. The *Kāvyāvalokana* (-loka) of Nāgavarma, a Canarese treatise on poetical composition, the first two chapters (on olē) of which we have been favored with by Tirumalē Syāmaṇṇa, Munshi of the Wesleyan Missionaries at Mysore¹⁾. (Kvyl.)
3. The *Samskrīta-Karnāṭa Nighaṇṭu* of Nāgavarma, in many artificial metres, an olē MS. of which has been obtained from the Jaina library at Mūḍabidir on the W. coast, through the kindness of Dr. Burnell. The character used in the MS. is nearly identical with that of the *Haṅgannāda* specimen in Dr. Burnell's *Vamśabrahmaṇa*, the only difference being the use of letter ṣ (ঁ).
4. The *Jagannātha Vijaya* of Rudra (bhaṭṭa), a Canarese story of Krishṇa, on olē. (Jagv.)
5. The *Rasaratnākara* of Sâlva, a Canarese treatise on poetical composition, an olē copy of which the Tirumalē Syāmaṇṇa has been kind enough to supply. (Rsr.)
6. The *Viśvakṛti parīkṣhaṇa*, 124 pages in Canarese, composed in A.D. 1873 by Hiranyagarbha, and lithographed at Dhāravāḍa (Dharwar). It contains specimens of two early Canarese works, and a few editorial remarks of value. (Vkp.)

1) In quoting it the 10 prakaraṇas of the 2 adhikāras (the first comprising 7, the second 3) have been counted successively by us, and the first number of the quotations refers to one of them. There may be a little irregularity in our counting as that of the MS. is out of order.

2. Keśava and Nāgavarma.

Keśava and Nāgavarma use in their writings the exact and finished style of their predecessors. It cannot be shown from their compositions that the so-called New Canarese existed at all in their time; Nāgavarma's prosody, in its present recensions, evinces some later grammatical licenses; but they certainly do not belong to him¹⁾.

A peculiarity of Keśava is that he wishes the ancient consonant l (ಳ್), which for a long time has been quite out of use both in the oral and written language, to be retained and raised again to its due position, not only in cases of internal or external sandhi, but generally. How far Nāgavarma made use of the letter, is a question that cannot be satisfactorily decided on account of the questionable state of the MSS.; he maintains however its use in compounds²⁾, and writes khalga (instead of khadga, a sword)³⁾. [I take the liberty here to add that from Nāgavarma's karnāṭaka vyākaraṇa in Sanscrit prose (Bhāshābhūṣhaṇa) which L. Rice, Esq. is going to edit, and a MS. of which he very kindly sent me for a cursory inspection, it is certain that Nāgavarma treats of the letter l (ಳ್) also irrespectively of compounds; see 1, 10.]

To settle with any thing like certainty the time in which Keśava and Nāgavarma respectively wrote, is not very easy. It is certainly a strange circumstance that, in addition to many fragments, 42 whole verses occur as citations in the Sabdamāṇidarpaṇa⁴⁾, and that these are found

1) Abhinava Manga rāja, the author of a Canarese Nighaṇṭu, says (i., 4) that he will pattern after the Canarese of Nāgavarma. Cf. Indian Antiquary, i., 345 seq. It is a very curious fact that the interesting verse about "Ancient Canarese" (Sbdm. p. xvii. seq.) that is quoted by Keśava, forms also a quotation in the Kāvyāvaloka (2, 23). Nāgavarma did precede the so-called H period, that appears already clearly in the Canarese Basava Purāṇa of A.D. 1369, where e. g. there occurs ādahēṁ instead of ādapēṁ (49, 30).

2) Kvyl. 5, 63. 98. 99. 3) Nighaṇṭu, Varga 12, 16; Nānārtha v. 100. The same form of the word appears in a rather old commentary in Canarese on Halāyudha's Abhidhānaratnamālā (2, 317), that regularly shows also ṛ (ಆರ್), instead of sh, before the consonant p, e. g. pur̄pa (pushpa), a peculiarity that our MS. of Nāgavarma's Nighaṇṭu does not present. See Sbdm. p. 25. 4) p. 17 ಅರ್ವಾಂಧ; p. 18 ಪರಸಂಧ್ಯಕ್ಷರ; p. 24 ಬೀಜಾಕ್ಷಂ; p. 67 ವಿಧವಿಲ್ಲ; p. 73 ಇಲ್ಲಿ ಇದು; p. 75 ಅಸಿಯ; p. 78 ಪಟಗನ್ನತ; p. 79 ಒಕ್ಕೆರಸಿ; p. 81 ಎಳವಿಂಬಿ; p. 81 ನಡುವಳಿ; p. 81 ಮರವಳಿಗಂ; p. 81 ಧರೀಯೋ ಏರದ; p. 83 ಕಹ್ನೈಲ; p. 84 ಶೈನ್ಯಾಳ್ಜಿ; p. 112 ಸುರಶರು; p. 117 ಅವ ಪಿರಿಯವ; p. 128 ಆಯಿರ್ಫ; p. 130 ಕುಲಮುಂ; p. 130 ಮನದಿಂ; p. 136... ವಿನೋದದ; p. 166 ಮತ್ತಹಸಿ; p. 176 ಆರಕ್ತ; p. 188 ಲಾದಯಾ; p. 216 ಪಂದಳರ; p. 216 ಎನಿತುಂ; p. 221 ಕಡುವಿಲ್ಲ; p. 221 ಸೊಗಂಂಸು; p. 224 ಲರಗಂ ಕೊಂ; p. 224 ಕೀಂಡಿ; p. 224 ಅಸುದಿಂ; p. 225 ಪರಿಮರ್ಫ; p. 230 ಗಳಯೋಡ; p. 231 ಬೆಳೆಯು; p. 233 ಕಂದಿ; p. 234 ಮಡೆವಳ್ಜಿ; p. 239 ಮಾಹಿಂ; p. 244 ಒಕ್ಕಲಿತಿ; p. 266 ಮುಟ್ಟಿತು; p. 267 ಅಸವಸ; p. 267 ಅಕ್ಕೇರಂದು; p. 270 ನೆನೆಯದ; p. 272 ವಾಯಸ.

also in the first part of the Kāvyaavalokana which treats of grammar too, and further that of these verses in one case four, in another three, and in three other places two follow one another in the same succession in both works. One of the two authors therefore appears to have used the other's work. In the present recensions, Keśava's composition not unfrequently gives only fragments of verses as instances, whereas Nāgavarma always cites whole verses. I can mention only one Canarese early author as having been a common authority to both, viz. Hamsarāja¹⁾.

About the time of the two authors in general the following can be adduced. Nāgavarma, in his quotations, introduces a Cālukya čakreśa as fighting²⁾; a Jayasinga bhūpa whose elephant is fighting victoriously³⁾; a Tailapa čakravarti in a very corrupt verse that contains, however, clearly the name of Rattā hallī⁴⁾; a Vikramānka who orders a mahādāna to be given⁵⁾; the Pōlakeši vallabha whose fortitude is praised⁶⁾; a Suvarma nṛipa as fighting⁷⁾; a Kōnguli (Kōngali?) varma who is gaining the victory over a body of horsemen⁸⁾; a Mādhava who is fighting⁹⁾; and, in a verse that is also in the Sabdamanidarpaṇa, a Vikhyātayaśa¹⁰⁾. Also Keśava's quotations contain a Tailapa¹¹⁾; further a Vishnu Vijayāditya¹²⁾, an Udayāditya¹³⁾, a Nṛipatunga¹⁴⁾, a Janodaya¹⁵⁾, a Nārasimha¹⁶⁾, and a Simhasena kshitiṣa¹⁷⁾.

Pōlakeši (Pulakeši), Jayasinga (Jayasimha), Tailapa and Udayāditya are names of kings belonging to the Cālukya dynasty; Tailapa belongs to the Kalyāṇa line, Udayāditya to that of Venigī; Jayasinga and Vijayāditya

1) Sbdm. p. 377 (ತರವೇಯ); Kvyl. 5, 84. 2) Kvyl. 2, 46. The first half of this verse that does not include the name of Cālukya, occurs Sbdm. p. 83 (ಪಡನೆಣ್ಣ ಸಿರ).

3) 2, 37. 4) 4, 14. 5) 5, 84. 6) 9, 35. 7) 3, 38.

8) 5, 85. 9) 2, 38. 10) 3, 32; Sbdm. p. 138: "To her and him Vikhyātayaśa was born, who as to kula and čala surpassed all on earth, cultivated justice, and was a peerless bull for the ocean of hostile armies". 11) p. 112: "The sword of Tailapa's arm was like Rudra (when being considered as) the fire of the (all-destroying) time". 12) p. 201 (cf. p. 90 where its beginning: ಅದವಷ್ಟು) according to a Jaina MS. received for collation from Mūḍabidir through the kind endeavours of Dr. Burnell: "Vishnu Vijayāditya whose chest was like a cloud". 13) p. 175: "What a beauty! Udayāditya causes to be said of himself that Manu and he are the virtuous, that the celestial tree and he are the donors, that the ocean and he are deep". 14) p. 171, "Who will not bow to Nṛipatunga that bears the weapons as the first of kings, is conversant with polities, dignified, pure, munificent and heroic?"

15) p. 255: "I undertake to tell this to Janodaya". 16) p. 192: "Nārasimha is like lightning, like a lion, and like the flaming eye of Purahara". 17) p. 177: "King Simhasena caused to be said of himself that he was life and riches, mother and father, the eye and the road."

occur in both the Câlukya lines¹⁾. Nripatunga may remind one of Vikrama deva or of Vîra deva, both of whom had the title "Kulottunga Cola."²⁾ Vikramâṅka³⁾ may be the mentioned Vikrama deva, (or may possibly be a mistake in writing for Vikramârka, "the ruby of the Câlukyas")⁴⁾. Kōiguli (probably Kōṅgali *i.e.* Kōṅgani) varma and Mâdhava appear to belong to the *Cera* dynasty⁵⁾.

Nâgavarma's quotations further mention a *Cola dharitrîpâla*⁶⁾; and of Keśava it is stated that he has written a *Cola pâlaka čaritra*⁷⁾.

Nâgavarma was a native of Veṅgi⁸⁾; Keśava probably of Kalyâṇa.⁹⁾ That the two poets were not contemporaneous with the mentioned kings, is beyond all doubt, as the verses in which they are alluded to, are quotations from the works of their predecessors that may have lived under those princes or afterwards.

The following are a few dates regarding the Câlukyas¹⁰⁾: About 300 A.D. king Jayasimha of the Câlukya race began to subdue the Pallava dynasty¹¹⁾ that ruled over a part of the South. The fifth king known after him was Pulakeśi, 489 A.D. A hundred and twenty years later, 609 A.D., the Câlukya king Satyâśraya ruled at Kalyâṇapura¹²⁾, the capital of Kuntala deśa; whilst his younger brother Vishnūvardhana II. (Kubja Vishnūvardhana) was king at Veṅgipura, the capital of Veṅgi deśa (now the Northern Circars) which he had conquered A.D. 605. Fifty-two years afterwards, from 657-670 A.D. a Jayasimha ruled over Veṅgi; 707½-725½ Vijayâditya I. appears there; Vijayâditya IV. of Veṅgi occurs after 881 A.D. His successor, (about 900 A.D.), was Udayâditya.

Meanwhile the Kalyâṇa kingdom had been suffering much from the

1) Journal of R. A. S., N. S., i., 2, p. 253 seq.; Ind. Ant. ii., 175 seq.; Jayasimha also Ind. Ant. i., 157 (c. 478 A. D.); ii., 156. 297. There is an Udayâditya also among the Höysâlas, Ind. Ant. ii., 299; and two Vijayâdityas are among the Kâdambas, i., 156; and a Vijayâditya râya (c. 750 A. D.) among the *Ceras*, i., 362. 2) J. R. A. S., N. S., i., 2, p. 255.

3) Ind. Ant. ii., 155. 160. 361. 362; iii., 151 appear Vikrama râjas of *Cera*. 4) Ind. Ant. i., 156. 5) Ind. Ant. 1872, 361. 6) Kvyl. 5, 121. 7) Sbdm. p. xxii.; p. 408.

8) Nâgavarma's *Chandas* v. 4 seq.; above p. xviii. 9) According to the Canarese Basava Purâṇa, etc. See further on. 10) J. R. A. S., N. S., i., 2, p. 251 seq.; Ind. Ant. ii., 175, 176.

11) As has been stated above p. xxi., its kingdom was called Veṅgi râshṭra, and the capital Veṅgipura, and once Kalinganagara, Ind. Ant. iii., 152. A Pallama (Pallava) râya appears at Basava's time, Gaṇa sahasra nâma 8, 37. It has already been pointed out as something curious that the last term of the Pallava kings' names (except in one case) is "varma." Cf. the Kâdambas, Ind. Ant. i., 156, 366; the Tiruvâṅkodas (Travancoreans), Brown's Cyclic Tables p. 64; and Nâgavarma, Guṇavarma, etc. in the remarks on Nâgavarma's *Chandas*. Pallâ is the name of a low tribe of people in the South. 12) Cf. Ind. Ant. ii., 94.

Rattas or Raddis (see above the Ratta halli)¹⁾. 973 A. D. Taila bhūpa II. (Vikramāditya) restored the power of the Kalyāna dynasty which had been for some time usurped by the Ratta kula. A.D. 1076 Tribhuvana Malla (Vikramāditya) became king, and reigned for 51 years²⁾. 1150 A.D. Tailapa III. or Trailokya Malla ruled at Kalyāna; 1189 A. D. his successor, Someśvara deva IV., was dethroned by Bijjala deva, who extinguished the Kalyāna dynasty, and founded the Kaluburigē dynasty³⁾.

In the mean time, about 1000 A. D., Veṅgi had passed to Rājendra Coḷa, the then dominant sovereign of Southern India⁴⁾, whose brother

1) In Tamil: Iraṭṭu; in Tēlugu: Raḍdi, Rēḍdi (Brown's explanations are: a Sūdra tribe; a Hēggadī, i.e. a chief; a pēdda yajamāna, i.e. a big master); in Kannada: Raḍdi, Rēḍdi. Reeve-Sanderson: a caste of original Tēlugu farmers; the head man of a village; an affix to the name of stone-cutters (called ḍḍa). Cf. Ind. Ant. i., 361. 2) Ind. Ant. iii., 257.

3) According to the Canarese Canna Basava Purāṇa another establishment of Kaluburigē takes place (62, 30. 44), that may refer to the Muhammadan Bāhminī dynasty. At the same place the Purāṇa states that with Aliya Bijjala (i.e. son-in-law-Bijjala), the successor of Bijjala, after he ruled for 60 years, this Bijjala dynasty ceases. The Basava Purāṇa (5, 57) calls Bijjala I. a Cālukya. According to Brown's C. T. p. 58 Bijjala or Bijjala deva was a Cālukya, and ruled from 1156-1168 A. D. His third successor was Someśvara deva (1176-1184 A. D.), after whom the name Cālukya begins to disappear.

4) 894 A. D. Ādityavarma, a Coḷa prince, had subdued the Kōṅga or Cera dynasty, Ind. Ant. i., 360, 361. Taṭakāḍu on the Kāveri, about 35 miles S. E. of Srīraṅgapaṭṭna, had been one of its capitals. In the course of the 10th century it became the capital of the first or second sovereign of the Höysala or Ballāla dynasty of Karnāṭa.—Ind. Ant. ii., 107, it is said that Kulottunga Coḷa, who appears already 1143 A. D., conquered the Tēlingu āṇya (kingdom) 1171 A. D. (cf. Murdoch, p. 188, where a work about this event is mentioned); by him, somehow, Vīra deva Coḷa must be meant.—In the mentioned Canarese Basava Purāṇa appear as prior to, or contemporaneous with, Basava. (Cf. Canna Basava P. 55, 3 seq.): Kara Vīra Coḷa (44, 58; 26, 54; 54, 72; 9, 33); (Dharma) Coḷa of Karavūr (44, 58); Uttunga C. (44, 58; 11, 16); Rājendra C. (44, 58); Vikrama C., called also Narendra or Manujendra C. (44, 58; 27, 67); Vīra C. (44, 58; 22, 1 seq.; 25, 4); Kulottunga (Vara) C. (50, 1 seq.).—Mr. C. P. Brown in his Cyclic Tables adduces, sub A. D. 1108 and 1123, Vikrama Coḷa; 1118, 1149 and 1171 (here together with Kākateya Gaṇapati of Ōrungal) Kulottunga C.; 1233 Kulottunga Rājendra C.; 1279 Rājamahendri (and Karnāṭaka? see Sbdm. p. xxii.) was ruled by Vīra Coḷa Mahārāja, younger son of Rājendra C.; whose son Rāja rāja had abdicated in favor of his brother this Vīra C.—“For some time before 1292 (or 1295) A. D. this (Ōrungal) kingdom had been ruled by the queen dowager Rudramma Devī (a Devagiri princess), who seems to have entirely gained the affections of her people; she resigned in favor of her son Pratāpa Rudra deva, whose family-name was Kākateya”. Dr. Burnell's Vamśabrahmaṇa, p. vii.—About Veṅgi deśa see also Ind. Ant. i., 348, where it is said that its capital Veṅgi was the residence of a Buddhist dynasty anterior to the foundation of the Eastern Cālukya kingdom about the end of the 6th century. Cf. J. R. A. S., N. S., iii., 1, p. 146. Regarding the establishment of Buddhism in the South the Mahāvamśa of about 460 A. D. (M. Müller's Sanscrit Literature, p. 267) states that 245 B. C. king Aśoka sent a Thero or Sthavira to Mahiṣamāṇḍala (or Maisūr), and another to Vanivāsi (or Banavasi). Ind. Ant. iii., 273. In Tamil Tera means a Buddha. Terasa in Canarese is a member of a class of Lingāita gaṇas (Gaṇasahasran. 6, 4); Terasu in Tēlugu is a leader or chief.

Vijayâditya became viceroy of Veṅgi deśa. Râjendra Coḷa was succeeded by his son Vikrama deva, surnamed Kulottunga Coḷa. On the death of his uncle, the viceroy of Veṅgi deśa, the king deputed his son Râja râja to assume the office; but after holding it for one year, 1078 A. D. he resigned it in favour of his younger brother Vîra deva Coḷa, who also assumed the title of Kulottunga Coḷa. His grants are found in great numbers from 1079-1135 A. D., when a partial restoration of the Câlukya line seems to have taken place. 1175 A. D. Veṅgi had already fallen under the sway of the Kâkateya dynasty of Ōruṅgal.

As Nâgavarma and Keśava must have lived a certain number of years after the poets whom they quote, and who evidently had written on the feats of the Câlukya and Coḷa kings as connected also with the Veṅgi and Kalyâna lines (between 609-1189 A. D.), they cannot well have composed their works long before 1200 A. D.

The above-mentioned author of the Viśvakṛiti parikṣhaṇa (p. xxiv.), who evidently has concerned himself with the study of certain old Canarese works, states that he knows the Canarese novel Lîlavati prabandha, from which, as he proves, Keśava has cited at all events two verses¹⁾ and was composed more than a thousand years ago, so that it might date from about 870 A. D. (?). Another Canarese novel, called Candraprabha Purâṇa, was composed in A. D. 1189 by Argala (Aggala) deva. This seems to follow from the last verse of this work cited by Hiranyagarbha: "When the 1111th year of the Saka nṛipa had arrived, on the 11th day of the bright lunar fortnight (sita) of the first lunar month (čaitra) of the well-known (prâkata) Saumya year this pearl of composition was finished". These two circumstances contain a slight hint as to the age of the early Canarese writers.²⁾ Argala is the

1) With regard to ಅಂತ್ಯ and ಅಂತ್ಯ under rule 217. In this case Hiranyagarbha's recension of the grammar coincides with MS. No. iii. of the Maṅgalûr edition and with the Jaina MS. collated, that has been mentioned in p. xxvi., note 12. Vkp. p. 121. 2) Mr. C. P. Brown in his preface to his Tâlugu-English Dictionary, 1852, repeats what he had stated two years ago in his Cyclic Tables (p. 58), viz. that the Mahâbhârata and Râmâyâna were translated into Tâlugu in the days of Vishnuvardhana (at first called Bëṭṭa râya, hill-king), a Câlukya, A. D. 1120. His fuller statement in the Tables runs thus: "As the poet and grammarian Nannaya Bhatta, who wrote the Adiparva in Tâlugu, lived in the reign of (the Câlukya) Vishnuvardhana, we are now in possession of the era when that author flourished: and at that period the Tâlugu language had already attained classical perfection. The Mahâbhârata was commenced by the grammarian named above: but was continued by Erra Pragada, and completed by Tikkanna Somayâji: who likewise translated into Tâlugu metre a great part of the Râmâyâna (i. e. Uttara Râmâyâna, preface to Dictionary). He (Tikka) died (according to a traditional verse) A. D. 1198". Mr. Brown before this (in his Essays) had placed

name of one of the fourteen Jaina Tirthakaras, whose names will be given further on.

3. On Keśava in particular.

Regarding Keśava in particular it is curious that he twice uses as an instance¹⁾ the word “ṭöppigē”, a hat, cap, helmet, bonnet, which, if not so-called Dravidian, as it does not seem to be, is a tadbhava of the Hindusthāni “topi”, “ṭopī”, a word that is used nowadays in Tēlugu, Malayāla, Canarese, etc. The first Mohammadan invasion of the Dakkaṇ took place A. D. 1294. If the word is not Dravidian and has reached the Dakkaṇ by that invasion, Keśava, especially if at the same time the word had been taken by him from a predecessor's composition, would fall rather late; but the term may have been introduced by traders and travellers long before 1294.

Keśava, as stated above (p. xxv.), teaches the use of the ancient letter l (ල), and, to some extent at least, in conformity with what he found in the works of his predecessors or also in śāsanas (prayoga dr̥ishṭa, p. 37). In a copper grant of the Cera dynasty, dated 804 A. D., it is still regularly used²⁾; in one of the Eastern Cālukyas of 1079 A. D. neither it nor the letter r (ರ) (ರ), that is met with in MSS. even later than

Nannaya Bhaṭṭa at king Rudra Pratāpa Gaṇapati's time. About his other work, a Tēlugu grammar in Samskrīta, Mr. Brown in his Dictionary says that it was written about A. D. 1130.—As the Vishṇuvardhana is called a Cālukya, he probably is the Vishṇu vardhana vii., surnamed Vira deva Kulottunga Cola, who was viceroy over the once Cālukya kingdom Veṅgi (Rājamahendri?) A. D. 1079-1135, see p. xxix. Cyclic Tables p. 61 Mr. Brown adduces Bēṭṭa rāya, who took the title Bēṭṭa Vishṇuvardhana, as one of the Höysala Ballālas, and states he died A. D. 1134.—Mr. Brown, in his Preface, mentions another Rāmāyaṇa in Dvipadas which is believed to have been written by Raṅga nātha for Kona Budha rāja, son of Kona Viṭhal Bhūpati, and remarks that this version appears to be one of the oldest Tēlugu poems. Simply on account of the names in italics we take the liberty to doubt this.—Regarding Tamil literature it has been said that the oldest Tamil works now extant are those which were written, or are claimed to have been written, by the Jainas, or which date from the era of the literary activity of the Jaina sect. The Jaina period extended probably from the 8th or 9th century A. D., to the 12th or 13th. The general opinion is that the grammar called the Tōlkāvya (ancient composition, by Trīṇa dhūmāgni of Madhurā) is the oldest work extant, and it has been placed about the 8th century A. D. The Tamil Rāmāyaṇa has been referred to the 11th century. See Classified Catalogue of Tamil Books by Dr. J. Murdoch p. xxii., seq. Dr. Weber says the translation by (the Tamil) Kamba (or Kampa of the Rāmāyaṇa with the Uttarakāṇḍa) must certainly date, according to Wilson,...as far back as A. D. 885; Ind. Ant. i., 249. In this case, however, it apparently ought to be Jainic, which it does not seem to be; see Murdoch p. 194. The Tamil Mahābhārata seems to date from the 16th century, Murdoch, ibid. p. 190. 1) The instances do not appear to be interpolations. 2) In the Nāgamaṅgalā copper plates (Maisūr) of A. D. 776 its employment is regular; they too belong to the Ceras. Ind. Ant. ii., 776.

1428 A. D., are extant¹⁾; whether the absence of the two letters in this case is merely accidental, I am unable to say. I have not observed the *l* as a letter of Alliteration in the fragment of the *Lîlavati* as given by Hiranyagarbha; but from the instances in which it appears as such, its general use at a certain time can be firmly established²⁾, excepting cases of Sandhi of the older period.

It does appear more than probable that the author of the Canarese *Basava Purâna*³⁾, Bhîma, who finished his composition 1369 A. D.,

1) According to a communication from Dr. Burnell (1874). Also a *Kalyâna-Câlukya* plate of A. D. 608 does not contain the *l*; if this be not accidental, it would point to the letter having become sooner obsolete towards the inland north (and perhaps also in Vengi, as Mr. Brown, in the preface to his Dictionary, does not seem to have known anything about the existence of the letter in Tâlugu), the communication between this and the countries where it is still in use (*Tamil*, *Maléyâla*) having not been very frequent.

2) In Hiranyagarbha's fragment of the *Candraprabha* it may occur as letter of Alliteration in verse 69. 115. 144. 145 (?). 3) A few *Lingâita* notes rearding the founder of this *Saiva* sect, Basava, may prove acceptable. The *Mala* (i. e. great) *Basava Purâna* by Singi râja says: "After 9 *Nandas*, after 10 *Gupta* kings, after 21 thrones of the *Môrêyas*, and after 27 *Kâdamba* kings, the town of *Pañkatal* (i. e. royal insignia stone, about which place see Ind. Ant. iii., 257) hâd had 27 crownings of the assemblage of the *Câlôkyâ* rulers. In it (the town) one of the *Câlôkyâ* princes of the lineage of those and other kings, a rich merchant (*vâniya*), an excellent follower of the *Saivâgama* has become râjyastha. He bears the name of *Trailokyaçûdâmaṇi*; his wife is *Mahâlekhe*; the prince born to them is *Anumisha*". When *Anumisha*, one day, is lost in a distant jungle, he is met by *Anâdi Vrishabha*, who gives him his own linga. *Vrishabha* in re-entering Kailâsa is stopped by the doorkeepers *Singakeśa* and *Dravida* (4, 11 seq.), whom for their rudeness *Siva* sends down to the earth. They go to *Kalyânâpura*, "to the mighty, the chief of the sun-race of the *Câlôkyas* (cf. *Basava* P. 5, 57, where too *Bijja-la* is stated to belong to the *Câlôkyâ* anvaya) of the succession of the line of the kings' thrones; and the firstborn of them assumes the name of *Bijja-la Karṇa deva* (about *Karṇa* cf. J. R. A. S., N. S., i., 2, p. 261). When he has obtained the royal power (*pañta*), *Vrishabha* descends to the earth", and becomes the well-known *Basava*, the later premier at *Bijja-la*'s court (Singi râja 5, 1 seq.), whom two times he, *Basava*, calls "Kerala's king" (*Basava* P. 53, 33. 54). The same story in an abridged form occurs *Canna Basava* P. 57, 70 seq.: the wife here is *Maharlekhé*, the doorkeepers are *Simhi kesari* and *Davida* (i. e. *Dravida*, *Tamila*), the king is *Kanyeśa* (?) *Bijja-la*. *Basava*'s father was *Mandigé Mâdirâja*, an *Arâdhya* (*Saiva*) Brahman of *Bâgavâdi* in the *Karnâṭaka* desa (*Bas.* P. ii., 45. 46). At the instigation of *Basava* and his friends *Jagadeva*, in company with *Möllayya* and *Bömmayya*, murders *Bijja-la* (*Bas.* P. 60, 60; 61, 6. 7; 61, 21 seq.; *Can.* B. P. 62, 26). Contemporaneous with, or prior to, *Basava* are, besides the *Coḷa* kings mentioned above p. xxviii.: 1) *Allama deva* or *Allama prabhu*, who as an incarnation of *Gaṇanâtha* went to the *Bela-vala* desa (a portion of the Canarese country), entered the town *Banavasë* (i. e. wood-spring, *bana-basë* or *basi*, sanscritized *vana-vâsi*), the seat of the *Kâdamba* kings, (the ruins of which are still extant near the river *Varadâ*, nearly due east of *Gokarna* on the Western Coast; cf. Ind. Ant. i., p. 157), where king *Nirahaṅkâra* (according to the *Can. Bas. P.*) or *Mamakâra* (according to the *Prabhu* linga *lîlê*) ruled with his wife *Sujnâni* or *Mohini* devi, whose beautiful daughter *Mâyé* he troubled very much, saw the above-mentioned *Anumisha* in his grave, and took his linga, and went to *Kalyânâpura* to see *Basava* (*Can. Bas. P.* 6, 7 seq.; 57, 87;

means the Keśava or Keśi rāja in question, when he states (1, 10) that by the grace of Keśi of Kōṇḍagūli, Siri Paṇḍita, Sivaleṅka Mañčaṇa Paṇḍita, and Guru Mallikārjuna Paṇḍita he will utter his work. In the course of his Purāṇa Keśi rāja appears as one of the chief devotees of Siva at Kalyāṇapura in Bijjala's and Basava's time, and is called Siva's clerk (senabova, 9, 42) and a Saiva dīkshācārya (58, 4); further his disciples (śishya) are of a high standard (47, 35); he partakes, with many others, of a hideous Siva prasāda (59, 5); and at last Keśi rāja, the great one

62, 6 seq.; Prabhu linga līlē, i., seq.; Praudha rāya kāvya i., 47; cf Bas. P. 8). 2) Udbhaṭa (Udbhaṭa, Udbhuṭa) deva of Bhallakīnagara, the guru of Bhoja rāja (Bas. P. 57, 6 seq.; Can. Bas. P. 57, 51; 55, 46; 1, 29; together with Bāṇa, Keśirāja, Mayūra, etc. in Brahmottara Kāṇḍa 1, 9; Gaṇa sahasra nāma 8, 16). 3) A Halāyudha (Bas. P. 25; Can. Bas. 57, 38; 1, 28 a Halāyudha occurs together with Udbhaṭa and other poets; Sarāṇa līlāmrīta p. 3; Gaṇa s. n. 8, 36). 4) Sindū Ballāla (Bas. P. 24, 73; Can. B. P. 57, 30; Gaṇa. s. n. 8, 1). 5) Desīṅga Ballāla (Can. B. P. 57, 10). 6) Vīra Ballāla (Gaṇa s. n. 8, 47). 7) Kūna Pāṇḍya (Bas. P. 50; Can. B. P. 55, 33 seq.). 8) Kumāra pālaka Gurjara (Bas. P. 54, 75; 44, 73; Gaṇa s. n. 8, 33). 9) Anantapāla nṛipāla (Bas. P. 55, 24). 10) A Gaṇapati king at Orungal at Basava's death (Can. B. P. 62, 27), contemporaneous with a Gundā Brahmayya (who is mentioned also Gaṇa s. n. 8, 32). 11) The (poet) Bāṇa (Bas. P. 54, 69).—The mentioning of the Höysaḷa king Vīra Ballāla of whom a śāsana is known that is dated 1193 A. D., and whose prime minister Rāya deva had one written 1199 A. D. (Ind. Ant. ii., 298 seq.), is alone a sufficient proof that Basava belongs to the 12th or 13th century. Further Kumārapāla proves the same; towards the end of the 12th century he was converted by the celebrated Hemačandra, the Jaina Polyhistor, to the Jaina faith (Ind. Ant. ii. 15. 18. 19. 195. 241); Hemačandra died 1172 (Bombay J. ix., p. 224), Kumāra pāla 1166 A. D. Gaṇapati was a title of the Kākateya kings of Orungal; the earliest inscription of the Kākateyas that has been met in Veṅgi deśa, now the Northern Circars, bears date A. D. 1175, the latest 1336 (J. R. A. S., N. S., i., 2, p. 252; cf. our p. xxi.).—After so much it becomes clear that the following statement in the Can. Bas. P. (of 1585 A. D.) is a forgery, viz. that Basava (and Bijjala rāja) died "Tuesday, on the 11th day of the bright fortnight of the 12th month of the 707th year, called Raktākshi, of the Sālivāhana Saka" (62, 18), i. e. A. D. 785. The Sal. S. year 707 besides is not Raktākshi, but Krodhana, Raktākshi being the 706th (Brown's Tables, p. 44). The Saiva and Lingāita Sarāṇa līlāmrīta (probably of the beginning of the 19th century) gives (p. 177. 178) the Rākshasa year of Kali 3911 as Basava's death; but this (according to Mr. Brown) is the Vikṛiti year, and corresponds to A. D. 810.—Prof. Lassen (Ind. Alt. 4, 622) says that Basava died 1168 A. D.; the same appears from Brown's Tables p. 5, who states ad A. D. 1160: "The Lingavanta creed is founded by Basava"; ad 1166: "Bijjala rāja of Banavasi gave certain lands to the Jāngamas, disciples of Basava"; and ad 1168: "Deaths of Bijjala and Basava". These dates do not agree with the statement, that Bijjala began to reign at Kalyāṇa in A. D. 1189; see above p. xxviii.—Cf. also the Gadagu grant with a figure of an ox or Basava, of A. D. 1213, Ind. Ant. ii., p. 297; and *ibid.* one of a similar character of perhaps A. D. 1057 (?); and two others *dtto. dtto.* p. 298: one of A. D. 1199; the other of a year between A. D. 1176-1182; and that of Vīra Ballāla of A. D. 1193. Vṛishabhalakṣya or Vṛishabhadhvaja, however, is an epithet of Siva older than Kalyāṇa Basava's time.—Late Lingāita writers make a thorough Jaina of Bijjala rāya; but elsewhere he appears to have entertained rather fickle views, *e. g.* the Basava Purāṇa relates his having put up a Govinda pratimē at Prātāpa Nārāyaṇapura (53, 31. 32).

(mahânta) goes with Basava to Saṅgameśvarapura (61, 9; Kappaḍi saṅgama, Kûḍal saṅgama, where Basava dies¹⁾). If the author of the *Sabdamanidarpaṇa* is meant, he lived still A. D. 1168 (or, according to others, still after A. D. 1189).

Keśava or Keśi rāja, an *Arya* and an ācārya of the Yâdava host (*kaṭaka*), was the son of the daughter of the poet Sumanobâna, and his father was the excellent Yogi Mallikârjuna deva²⁾. This name reminds one of the just-mentioned Saiva Guru Mallikârjuna Paṇḍita, of Mallikârjuna Arâdhya (*i. e.* Saiva Brâhmaṇa) of Amaragunda at Basava's time³⁾, and of the great Mallikârjuna Yogi who at the same time appears on Srîśaila, where he is met by Mâda arasa (râja) or Mâdi râja⁴⁾. I cannot tell whether the Lingâitas count more than one great Mallikârjuna or whether the three names are to denote one and the same person; but it is evident that the grammarian's father bearing one of their lingas' names was one of the inducements for them to claim the renowned Keśava as belonging to their sect⁵⁾. In Keśava, however, no trace of Basava's sect is found.

1) The author of the *Canna Basava Purâṇa* (of 1585 A. D.), when praising a number of Saiva poets, mentions among them also Keśi râja (1, 17); the same does the author of the Râjaśekhara vilâsa (of 1657 A. D.) in 1, 17. The author of the *Purâṇa* further introduces at Basava's time the vîra śaiva ācârya Keśi râja dandeśa (57, 49; cf. v. 34 where Keśi tandé, the father Keśi, occurs).—The author of the treatise *Kavijihvâbandhana*, a Saiva, calls himself an abhinava (modern) Keśi râja (1, 11. 12) or abhinava Keśava (3, 2. 3. 29), calls the author of the *Sabdamanidarpaṇa* "Keśava" (1, 11), and quotes two verses of that grammar, his 3, 31 being *Sbdm.* v. 34 on p. 45, and his 3, 30 occurring *Sbdm.* p. 42, v. 30. In the said treatise "Keśava" occurs six times (1, 6; 2, 38. 39; 3, 2. 3. 29), and "Keśirâja" three times (1, 11. 12; 4, 40); so there remains not the slightest doubt about the identity; besides in the concluding sentences of the chapters the author is regularly named abhinava Keśi râja.—In the Saiva and Lingâita *Saraṇa* lîlâmṛita the Keśi râja ayya (master) is mentioned among the poets of *Siva* (Bengalûr ed. 1871, p. 3); and in the Canarese *Brahmottara kânda* between the *Samskrita* poets Bâna and Mayûra (1, 9).—In the Saiva and Lingâita *Gaṇa* sahasra nâma (of about 1300 A. D.) Keśi râja appears among the devotees at Basava's time (8, 3). 2) *Sbdm.* p. 3. 408. 3) *Can. Bas. P.* 57, 17; *Gaṇa s. n.* 8, 14 (Amaragunda's Mallikârjuna tandé *i. e.* father); *Saraṇa* lîl. p. 251 seq. 4) This yogi is treated of Basava P. chs. 19. 20. Before he entered on his ascetic life he was Malla arasa (râja) dharanîvallabha (19, v. 20). Ind. Ant. ii., 362 (cf. ii., 81) is a Malla deva i., that according to the system of dates there, lived somewhere between 746-878 A. D. and at whose time a Mallikârjuna svâmi lived; Malla deva ii. falls 878 A. D. Compare also *Can. B P.* 57, 43. 5) For this reason they have smuggled into the *Sabdamanidarpaṇa* the Toṭa svâmi (p. 125; in the Mûḍabidîr MS. and *Mangalûr* No. III. he does not occur), one of their own gurus, who belongs to the beginning of the 16th century; and in p. 57 the instance "Whom shall I praise but Gôrava?" appears as "Whom shall I praise but the deva?" in the Mûḍabidîr MS., though Gôrava (a peculiar name of *Siva*) and the deva (according to Nâgavarma's *Chandas*) in the end mean the same. The tendency of the Lingâitas of trying to impress their own seal on the celebrated works of other sects (Jainas) appears also to some extent from Nâgavarma's prosody; see above

To the proofs, given in p. xxi of the *Sbdm.*, that Keśava was a Jaina three others can now be added. The one occurs p. 132 in the instance “*kramadē*” to the rule about the ē of the instrumental, which word, according to two MSS. quite independent of each other,¹⁾ is taken from a sentence about Jaina dīkshā; the other is that, according to the same MSS. and one in the hands of Hiranyakarpha²⁾, in p. 255 two Kanda verses occur as instances to rule 217, that are quoted from the Jaina novel *Lilāvatī*; and the third is that one of these forms a part of a praise offered to Jineśvara.³⁾ It is certain, Keśava would never have cited any passages of direct Jaina tendency, if he had been a Lingāita, or a member of the Arādhya Brāhmaṇas who were the first linga worshippers in Southern India, and could have avoided doing so (as he certainly could have done in all the instances concerned); for all who have had occasion to read Canarese Lingāita or Saiva works, will know of the bitter hatred and tales of cruel persecution of all that is Jaina exhibited in such works.⁴⁾ Besides, if Keśava had belonged to the Lingāitas or Saivas, he would at all events somehow have plainly professed his specific views, which is not the case. The very beginning of the grammar with simply a devotional verse to Vāgdevī seems to be characteristic for all Jaina compositions in Canarese.

4. On Nāgavarma in particular.

Nāgavarma is mentioned as a pattern-poet in the Canarese *Rasaratnākara* of the Jaina kavi Sālva⁵⁾, and frequently quoted by

p. xxi. Their endeavours have been favored by the just-mentioned instance with Keśava, and as has been seen above, by some peculiarities with Nāgavarma. The Jainas made their peace with the Brahmins, and used also their pantheon; and the fact that with our two authors Siva is the deva, proves that at their time Sivaism was on the ascendancy in the South, at least with the ruling powers, so that a compromise, playful and cunning on the part of the atheists, (for “deva” is a sort of slang) became expedient. See J. R. A. S., N. S., iii., 1, p. 146, where it is stated that A. D. 473 in Orissa (Odra) the Keśari family, worshippers of Siva, had raised themselves on the ruins of the Buddhist dynasty. Curtailing full quotations in the *Sbdm.*, see p. iv., may, at least partly, have happened from sectarian motives. *Sbdm.* p. xxi. appears as an attack on the Brahmins: “O Siva, these people” etc.; it is advisable to give the original “O Trailokya Cūḍāmaṇi” instead of “O Siva”. P. 110 occur the instances: “I am Siva”, “I am Gauri”, “I am Nandi”, showing that certain Saiva tales became popular in the South at Keśava’s time.

1) Mūḍabidar and Maṅgalūr No. iii.

2) Vkp. p. 121.

3) *Lilāvatī* 1, 11; 3, 86.

The Maṅgalūr edition has only all the verbal forms occurring in the verses.

4) Could the Lingāita Kalyāṇa Basava (Vrishabha) have been got up to some extent in direct opposition to the Jaina Arhant Vrishabha?

5) 1, 8. 12. 16 (*Nāga*); 2, 61.

him.¹⁾ As will be seen further on, Sâlva may have lived either at the time of Kâkateya Rudra Pratâpa Gaṇapati deva of Ōrungal, or not long after it. This king ruled from A. D. 1292 (or 1295) to 1335.²⁾ Sâlva says he has used all the lâkshaṇa granthas, but he will take up that of Nâga (*i. e.* Nâgavarma) who has been an ornament to the court (sabhâ rañjaka), and reproduce its contents in an abridged form.

The author of the *Samskrita-Karnâṭa Nânârtharatnâkara*³⁾, Devottama of the dvija vamśa, also a Jaina, states (1, 3) that among others⁴⁾ he has made use of the Abhidhânartha of Nâgavarma (*i. e.* Nâgavarma's *Nighanṭu*) and of the *Sabdamañjari*. If this last-mentioned vocabulary be the *Sabdamañjari* by the above-mentioned Toṭa svâmi, Devottama would have lived about the middle of the 16th century⁵⁾.

Further the *Kavijihvâbandhana*⁶⁾ mentions Nâgavarma (1, 6), as does also the *Nighanṭu* of Abhinava Maṅga râja (verses 1. 4) or *Kavi Manga* (v. 540)⁷⁾. The author of this vocabulary is called, in the final words of each chapter, "Abhinava Bâlasarasvati Maṅga râja," and speaks of his work as that "of Maṅga râja, that is named Bâlaśâradê". This reminds one of the Tâlugu Bâlasarasvatîya, the oldest commentary on the *Nannaya Bhattîya* of about A. D. 1130⁸⁾, by Bâlasarasvati. At all events this Maṅga râja does belong to the later writers, as the metre, *Shatpadi*, which he uses, sufficiently proves.

Nâgavarma, in his *Kâvyâvaloka*, alludes to old great poets (*purâṇa kavîṣvara*, 10, 1). His quotations, like those of Keśava, often refer to

1) Probably N.'s *Kâvyâvaloka*, as all the quotations are rules belonging to *kâvya*; but that peculiar portion of the MS. is not in our possession. However two instances in our fragment (3, 39; 4, 89) are given by Sâlva (1, 125; 2, 20). Two others (1, 48; 2, 24) occur in the *Sabdamañidarpaṇa* (p. 264 నిమిషపు; p. 91 ముచ్చాజి); besides the firstmentioned quotations (1, 125; 2, 20) are found as such both in the *Kvyl.* (3, 39; 4, 89) and *Sbdm.* (p. 136 వినోదపు; p. 188 బుద్ధయా). 2) Dr. Burnell's *Vamśa Brâhmaṇa*, p. vi., vii. Mr. Brown says he reigned 88 years, C. T. p. 66; cf. p. 30 and A. D. 1290. 1318. 1335.

3) Composed in 168 Sanscrit *vṛittas*. 4) Our MS. says *nija Gopâli*, Dhanañjaya, abhinava Jûda, Bhâguri, Jayantya, Amara, and Bala; the copy from which it has been taken, belonged to a Jaina of Mysore; amongst other praises by the Jaina owner occurs *e. g.* śrîmad-Bhâttâkalaṅka-munayê namah. This muni may be the srî bhaṭṭa Akalaṅka, the author of the Bhâshâmañjari on the Sanscrit-Canarese grammar *Sabdânuśâsana*; see *Sabdamañidarpaṇa*, p. xiii. Regarding the inner evidences about Devottama's mata cf. verses 19, 44, 47, 48, 62, 64, 134, 150, 157, 160. 5) See p. xxxiii., note 5. The *Sabdamañjari*, however, may be something different, perhaps even the Bhâshâmañjari of Akalaṅka or that of Samantabhadra (see further on). 6) See above p. xxxiii., note 1. 7) Cf. p. xxv., note 1. 8) See p. xxx., top of the note. Many assert that the commentator was a pupil of the ancient grammarian himself; Mr. Brown's *Essay on Tâlugu* (1839), i., p. 10, and Preface to his *Dictionary*.

personages of the Bhârata and Râmâyaṇa¹⁾. Paragraph 4, 100 is curious; its translation is: "On earth the voices (dhvâna) of Nâgavarma, Guṇavarma and Sambavarma became highly renowned, so that the foremost of scholars (vibudhâgrani), who are called praised worthies, eulogized them". The conclusion of paragraph 7 is: "For an understanding of great glory that received eminent adoration in those assemblies, they would say of Nâgavarma that he was a second (abhinava) Sarvavarma";²⁾ and that of par. 9 is: "The assemblage of scholars with eulogy flatters the Pâṇḍita Nâgavarma, saying that he spreads understanding which moves about in the selection of nectar, and that he is perfect in the quite mature śâstras, sweet in the happiness he possesses, and everywhere the beloved friend of the good". Further the final statement in par. 7 is: "This is the chapter on verbs in the śabdasmṛti of the Kâvyâvaloka that has been composed by Nâga and the other Varmas (nâgâdivarma)". This remark probably refers to the three Varmas of 4, 100, who seem to have formed a trio, and to have worked together.

In Nâgavarma's Nighanṭu, the vastukosha, as the last verse (36) of the sâmânya kânda, occurs the very same verse that has just been quoted as the conclusion of par. 9 of his Kyâl.; the verse preceding it in the Nighanṭu is as follows: "Thus he who possesses sound qualities, good conduct, and a mind that is virtuous and fixed on one object, he the beloved son (*i. e.* pupil?) of Dâmodara (dâmodara priya suta)³⁾ and an ornament of the ear of poets (kavi karṇapûra), has told the sâmânya words, so that common people are enabled to understand them".⁴⁾

If the Guṇavarma who has written a Canarese Harivamśa⁵⁾ and is named by Keśava as one of his predecessors⁶⁾, be one of the three Varmas

1) For instance Râvana (5, 88); Lankeśvara (3, 16. 26); Daśânana (5, 84); Daityarâja (5, 101; 7, 2); Nilagrîva (5, 84); Sri Candra bhûvallabha (6, 21); 5, 114 seems to refer to Kṛishṇa the shepherd and to put high attributes to him (pannagatalpa, kamisahara, etc.); Raghuvamsa (5, 119); Rudra (2, 26); Rudrâvatâra (5, 62), Mâdeva, Mâdevî (5, 58).

2) Or Sarvavarma. A Sarvavarma is sometimes quoted by mistake as the author of the Kalâpa (or Kâtantra) grammar; M. Müller's Sanscrit Grammar, p. 4. 3) A Dâmodara who at all events lived before 1643 A. D., wrote the metrical composition Vâñibhûshana, the source of which is the Prâkṛita Pingala, and which endeavours to introduce the metres of this work into Samskrita Prosody. See above p. xiii.; Weber. p. 208. Dâmodara is also a Jaina Tîrthankara, Ind. Ant. ii., 140; and a name of Kṛishṇa. According to the genealogy in N.'s prosody, N.'s own father was Vēṇamayya, p. xviii. 4) In these words he specially characterises himself as one of the propagators of vernacular literature in the South. 5) Sbdm. p. 144. The Telugu Harivamśa was composed by Tikkanna Somayâji who died, it is said, A. D. 1198; See above p. xxix., and Mr. Brown's Preface to his Dictionary.

6) Sbdm. p. 4.

and the fellow-poet of Nâgavarma, he and also Nâgavarma would have lived before Keśava; and it would also become certain, that they had preceded the reign of Pratâpa Rudra of Öruṅgal¹⁾, if the Jagannâtha vijaya, which refers to Guṇavarma, is to be dated from that king's time (see p. xxxix.). However, having thus obtained the first hint regarding Nâgavarma's priority to Keśava, I may adduce an apparently direct testimony regarding it. Namely, that the two scholars should have quoted so many verses in common²⁾, independently of each other, is very improbable. Either Keśava has made use of Nâgavarma or vice versa. Such being the case one little circumstance seems to make it perfectly evident that the first, to some extent, copied Nâgavarma; viz. Keśava (p. 159), to show the use of the Dative in wishing a blessing (svasti) to somebody, quotes as an instance one of the two benedictory verses with which Nâgavarma concludes the ekârtha kânda of his Dictionary. Even the most cautious critic will grant that this circumstance is one of some weight. So we may safely assume that Keśava, in undertaking his work, wanted to write a more "comprehensive grammar" (vistâra vyâkarana)³⁾ than in this case the mere skeleton in the first part of Nâgavarma's Kâvyâvaloka. The quotation in Keśava p. 18, beginning "varasandhyakshara", is very probably taken from the Kâvyâvalokana wherein (1, 14) it appears to form a statement of the author, and is immediately preceded by the Upendravajra verse that occurs Sbdm. p. 17.

As a curiosity it may be stated here, that our copy of the Kâvyâvaloka (4, 104) has the following verse: "Vâdirâja, who was the destroyer of the mass of Advaitavâdis that were like a troop of rutting elephants, and who was the lion on the mountain formed by the pre-eminent and pointed Syâdvâda, became renowned, so that the learned eulogized

1) p. xxxv.

2) p. xxv.

3) See Sbdm. p. xvi.; the reading there is

corroborated by the Mûḍabidîr MS. The grammatical quotation alluded to in that page is rule 16 of par. 6 of the Kâvyâvaloka; but does not belong to Keśava's original quotations, as it does not appear in the Mûḍabidîr MS., though it is in all the others at hand.—By the way I may remark that the Mûḍabidîr MS. does not contain the rules on the so-called passive voice, p. 299 seq., the verbal roots, p. 302 seq., and the Vocabulary, etc., p. 402-408. The second list of the somewhat obsolete words in the Mangalûr edition seems to be a forgery on account of No. 35 "balamardu", gunpowder, as according to Mr. Brown's Tables A. D. 1437 the Musalmans used no fire-arms, and only after the year 1510 cannon and musketry are mentioned in Indian history; unless it can be proved that a good number of years before 1437 gunpowder was known in India.

him." Could the Advaitavâdis be Saṅkarâcârya's followers?¹⁾ Saṅkarâcârya belongs to the end of the 7th century A. D.

For his Dictionary Nâgavarma has used "Vararuči, Halâyudha, Sâśvata²⁾, Amarakosha, and others" (1, 2). If Halâyudha, the author of the vocabulary called Abhidhâna ratnamâlâ, and Halâyudha, that of the commentary on Pingala's Chandas sûtras called Mrîtasañjîvinî, be the same, Nâgavarma's authority would have lived under king Muṇja of Campâ, A. D. 961-985³⁾. It is worthy of notice, that Nâgavarma does not name Hemačandra who died 1172 A. D.⁴⁾ Nâgavarma's fame appears in v. 4: "When it is stated that Nâgavarma, the neck-ornament of poets, has composed it (the Nighanṭu) in Kannâda and so clearly that even a dull person may understand it; who would not like it?"

Nâgavarma, as appears very conspicuously from his Nighanṭu, was an avowed Jaina⁵⁾; for, in i., 1 he begins by asking a blessing of Vardhamâna Jinendra, in the seventh verse he asks Vâñî (Sarasvatî, the synonyms of whom he adduces) to correct his composition, and in the eighth verse he first of all gives the synonyms of Jineśvara, respectively Tîrthakara. His Kâvyâvalokana commences with a prayer to Viśveśvara, followed by one to Sarasvatî devî (i., 1. 2), and contains already in our fragment several honorable allusions to Jainism⁶⁾.

5. On Rudra bhatta, etc.

It is much to be regretted that for the present it is quite impossible to fix the date of the above-mentioned Jagannâtha vijaya⁷⁾. It may be one of

1) Vâdirâja is e. g. a Bodhisatva with the Buddhists. The Vaishnava dâsas of Udupu on the Western coast used to call their Madhvâcârya (A. D. 1121-1197, Dr. Burnell's Vamśa Br. p. xxiv.), the Vâdirâja; see e. g. the introduction of the Abhimanyu kâlagâ. The Jaina Abhinava Pampa in his Râmačandra čarita Purâṇa (1, 24) says: "Srutakîrti (Sruti-kîrti), acquainted with the threefold knowledge, by means of the weapon of syâdvâda vidyâ, like Devendra, cut off the wings of the paravâdi mountains". 2) This name, however may be an adjective belonging to the next word. Sâśvata, a lexicographer, is the author of the Nânârtha kosha (Ujjvaladatta to Uṇâdi sûtra, see St. Petersburg Dictionary).

3) p. xi.; Dr. Weber's Indische Studien viii., p. 193 seq.; Indische Streifen i., p. 312 seq.; 358; ii., 227; Professor Aufrecht's Preface to his edition of the Abhidhânaratnamâlâ (1861). Compare the Halâyudha prior to or contemporaneous with Basava, above p. xxxii.

4) p. xix.

5) Cf. also the verse at the end of the sâmânya

kânda, that will be quoted on p. xl.

6) Jineśvara 2, 52; Jaina griha and prayer to Guṇabhadra deva 3, 5; Jaina dikshâ 3, 27; Jinendra deva 3, 42; Jina dharma 5, 62; 6, 48.

7) p. xxxvii.

the earliest Canarese Brahmanical¹⁾ compositions. It relates the stories of Krishṇa according to the Vishṇu Purāṇa (1, 21). The author calls himself Rudra (1, 21.22), and once Rudra bhaṭṭa (1, 16). Like those of Nāgavarma and Keśava, his work is written in archaic language, and in the čampū style which was, it appears, general with the early authors. He begins his composition by asking a blessing of Krishṇa (1, 1), then of Caturmukha (2), Umāpati (3), Mārtāṇḍa (4), Gaṇapati (5), and Vāṇī (6). Thereupon, as is customary with all modern poets, he praises Vālmīki, Vyāsa, Bāṇa²⁾, Harsha³⁾, Māgha and Kālidāsa (7-9)⁴⁾.

In 1, 17 he says, he will tell his story, the “śāradābhra čandrātapa Rudra Krishṇa kathā”, in such a manner that the learned will eulogize him. In “the story of Krishṇa, who belongs to Rudra whose lustre is like the moon of an autumnal cloud” the Rudra is either the poet himself, or perhaps a patron of his, or both may be meant. In one of the two last-mentioned cases Rudra Pratāpa Gaṇapati of Ōruṅgal (about 1300 A. D.)⁵⁾ might be thought of, and an allusion to his name be found also in the above prayer, wherein Umāpati (Rudra), Mārtāṇḍa with the epithet pratāpodaya, and Gaṇapati occur successively. However that may be, it is a fact that a scholar, named Rudra bhaṭṭa, who lived under the said king, became the author of the Śringāratilaka Pratāparudrīya in Samskrīta⁶⁾; and strange to say the Jaina kavi Sālva⁷⁾, in his Canarese Rasaratnākara, alludes to a Rasa-kalikā of Rudra bhaṭṭa, and designates this person as one of the Aryas whose footsteps he will follow⁸⁾. Here only one Rudra bhaṭṭa seems to be before us, who may have reproduced his Samskrīta composition in the Karnāṭa language (just as Nāgavarma wrote in both languages, see above p. xxv.) and who perhaps may be also the author of the Jagannātha vijaya.

1, v. 10 of Rudra is interesting, as, after the above-mentioned Samskrīta

1) The Tēluugu Nannaya bhaṭṭa, probably a Brahman, wrote the *Adiparva* of the Mahābhārata about 1180 A. D.; see above p. xxix., seq. In Tēluugu and Tamil the Vishṇu Purāṇa seems to have been little regarded in earlier times. 2) Cf. Weber's Indische Streifen i., p. 312.

3) Cf. Ind. Ant. iii., 30. 4) Weber's Ind. Studien 8, 196. 415, etc.; “On the Rāmāyaṇa” p. 81-87. 5) P. xxxv. 6) St. Petersburg Dictionary s. v. Rudrabhaṭṭa (Rudrakavindra).

7) P. xxxiv. 8) 1, in the prose after v. 34; 1, 8. It is questionable whether he cites his work, or only mentions it as an authority; if the verse in question be a quotation, Rudra bhaṭṭa would be proved to be also a Canarese poet.—If it were not too unsafe a guide, as close imitations of ancient poets have been attempted by rather late poets, e. g. the author of the Rājaśekhara vilāsa, the archaic language, style, etc. in the Jagannātha vijaya would be decidedly in favour of supposing its author to belong to Rudra Pratāpa's time. He uses also the Mahāsragdhara; see above p. xii.

poets, follow the names of nine of his Karnāṭa predecessors, that bear an archaic stamp; it runs thus: "In order that the world may praise this work, may it contain the imaginative power of Saṅkha-varma, the elegance of Sāntivarman, the eminence of composition of Guṇavarma, the brilliancy of Manasija, the clever diction of Karnāma, the definition of Pampa, the knowledge (?) of Candra bhaṭṭa, the novelty of Pōnnamayya, and the intelligence of Gajāṅkuṣa!" The first three names appear to refer to the above-mentioned trio: the Saṅkhavarma of our MS. is probably the Sambavarma of the Kāvyaavaloka¹⁾; Sāntivarman may be a surname to express the endearing character of Nāgavarma, who states about himself in the Kāvyaavaloka at the conclusion of par. 7: "In this manner he who causes to rise the excellencies of poetry (kavitāguṇodaya) and possesses a peaceful mind (śāntamana), has uttered this, so that the doubt regarding grammar, that is like a sea of darkness, disappears, and the assemblage of the learned quickly assents"²⁾; and lastly Guṇavarma is the third of the company of friends. Rudra's work may have had somehow connexion with the black Jagannātha pagoda in Orissa, the erection of which is said to have taken place between A. D. 1240-1299³⁾. Our olē copy dates from a Prabhava samvatsara, probably A. D. 1807, and was written at Kiraṅgūr by a Narasimbhaṭṭa for a Srīnivāsayya, the younger brother of Veṅkatapataṭayya.

It seems fit to state here that Sālva in his Rasaratnākara (1, 8) mentions, as another of his authorities, Vidyānātha, probably the author of the Pratāparudrīya, a work on the drama and rhetoric, in honour of Pratāpa Rudra Gaṇapati Kākateya⁴⁾.

Regarding the *Sabdānuśāsanā*, the *Samskrīta-Karnāṭa* grammar

1) mba (օω) and mkha (օω) are easily mistaken one for the other in MSS.

2) This occurs just before the above-quoted passage (p. xxxvi.) in which Nāgavarma is called an abhinava Sarvavarma. The epithet "kavitāguṇodaya", in the Nighantu, occurs three times in connexion with him, at the end of the ekārtha-, nānārtha-, and sāmānya kāṇḍa. At the conclusion of the latter it is said: "This is the sāmānya kāṇḍa of the Abhidhāna vastu-kosha that has been composed by Srī Nāgavarma who causes to rise the excellencies of lovely (cañcura) poetry in clear and profound language, born of the good grace of the foot-lotus of Jina, and who is (therefore) praised by people in various ways." Another of his epithets is "cintātīta prānta", he who has arrived at the state of being free from care, at the end of the ekārtha k. In his prosody he is named "guṇāgrani," above p. xix.; and "guṇodayoddāma," p. xx.

3) Brown's Tables, p. 6-8. 4) Mr. Brown's C. Tables, s. 1318 A. D., states that in the days of this king the Bhāskara Rāmāyaṇa, the 7th book or uttara kāṇḍa, was written by Tikkanna; cf. his Essay on Tēlugu Literature, ii., p. 24, 25. He revokes this statement already in his Tables, p. 58. 66, saying that the poet died 1198 A. D. See p. xxix.

in short prose sūtras like Nāgavarma's (p. xxv.)¹⁾, mentioned in the Mangalore edition of the *Sabdamanidarpana* (p. xiii., seq.)²⁾, it may be added here, that another MS. with its commentary, the Bhāshāmañjari, by the Jaina Srībhāttakalāṅka, obtained by us through the favor of the Lingāita svāmi at Mādevapura matha in Kōdagu (Coorg), says in its concluding śloka³⁾, that it was written by Krishṇa rāja (1504-1529 A. D.), i. e. probably in his honour. If this statement be true, the Bhāshāmañjari would precede the king's reign by about a hundred years, and the *Sabdānuśāsana*, its commentary, by about as many, so that its composition may probably be referred to Pratāpa Rudra's time; but it may be older.

6. Probable age.

To sum up, it seems probable that first Nāgavarma, then Keśava (Keśi), and thereafter Rudra, flourished somewhere between the years 1000-1335 A. D. Sālva probably lived a little after Rudra bhatta, or may belong to his later days. Keśava's time, if he be identical with the Keśi of the Canarese Basava Purāṇa, would be about A. D. 1130-1180⁴⁾.

7. An alphabetical list of early authors.

The following is an alphabetical list of the early Canarese authors mentioned in Nāgavarma, Keśava, Rudra, Sālva, Hiranyagarbha, etc. Where an asterisk is added to a name, it denotes that the person concerned may not have written in Canarese.

1) Nannayya bhatta's treatise on Tēlugu Grammar (of about A. D. 1130) is written in Sanscrit verse. Brown's Grammar, p. 266. 304. 2) The Mūḍabidir MS. of the *Sabdamanidarpana* is also accompanied with a commentary, but not that of Nishṭhūrasanājaya, a circumstance that shows the late age of this person; cf. Sbdm., p. xiv. 3) Its introductory śloka (after the Lingāita formula "śrīguru Basavalingāya namah") is: "namah śrī Vardhamānāya viśvavidyāvabhāsine | sarvabhāshāmayī bhāshā pravṛittā yan mukhāmbujāt." The concluding one is: "Karnāṭakavyākaraṇam nabhasi vyayavatsare (i. e. A. D. 1526) | Krishṇa-bhūpena likhitam tatadāvegate kalau." There exists in Mūḍabidir a composition, as it seems on the Jaina religion, by Akalāṅka svāmi; Professor Wilson speaks of Akalāṅka, a Jaina teacher from Savāṇaballugolē, the Jaina village near Cinraipatam, as belonging to the 8th century. See also above p. xxxv. About the Jainas on the Western coast in Tuḷu, where Mūḍabidir is, see the article by Dr. Burnell in Ind. Ant. ii., 353. Through Dr. B.'s kindness in furnishing me with a catalogue I am enabled to mention some of the Jaina works extant at Mūḍabidir, and have also obtained a copy of the MS. of the Abhinava Pampa Rāma Candra carita Purāṇa to which he alludes, ibid. p. 274, the MS. having been written about 440 years ago (ś. ś. 1350). 4) Kesirāja was still alive when Basava died in 1168. If, however, the Bijjala deva who died in the same year with Basava, did not begin to reign at Kalyāṇa before the year 1189 A. D., as stated in the Journ. R. A. S., N. S., i., 2, p. 252, Keśava is to be put somewhat later. See above p. xxxii.

1. Amṛitānandi*, a writer on good composition (Rsr. 1, 8; 1, after 42)^{1).}
2. Argala (Aggala) deva, a Jaina, who finished his *Candraprabha Purāṇa* A. D. 1189 (Vkp. p. 121)^{2).}
3. Asaga (*Sbdm.* p. 4).
4. Udayāditya, a writer on good composition (Rsr. 2, after 61).
5. Karṇama (Jagv. 1, 10)^{3).}
6. Kavirājakuṇjara, a Jaina, from whose Līlāvatī prabandha at least two verses are quoted in the *Sbdm.* (1, 11; 3, 86). Perhaps A. D. 873. His real name is said to have been Nemičandra (Vkp. p. 121)^{4).}
7. Kāma*, or Kavikāma, appears together with Nāgavarma as a writer on good composition (Nāgavarma Kavikāmādi mārga, Rsr. 1, after 8).
8. Keśava, or Keśi rāja, the author of the *Sabdamanidarpaṇa*, a *Colapālaka* čaritra, *Subhadrāharana*, *Prabodhačandra*, and *Kirāta* (*Sbdm.* p. 408).
9. Gajāṅkuṣa (Jagv. 1, 10).
10. Gajaga (*Sbdm.* p. 4)^{5).}
11. Gaṇeśvara*, who, in company with others, wrote a Sāhityasañjīvana on good composition (Rsr. 2, after 61).
12. Guṇanandi (*Sbdm.* p. 4. 39)^{6).}
13. Guṇabhadradeva* (Kvyl. 3, 5)^{7).}
14. Guṇavarma (*Sbdm.* p. 4; Kvyl. 4, 100; Jagv. 1, 10), a contemporary of Nāgavarma, who wrote a Canarese *Harivamśa* (*Sbdm.* p. 144).
15. Candrabhāṭṭa (*Sbdm.* p. 4; Jagv. 1, 10).
16. Nāgačandra Sukavīndra, whom Abhinava Pampa, the author of the Rāmačandra čarita, is ambitious of imitating (ch. 16, towards

1) An Amṛitānanda yogīśvara is the author of an Akārādi Nighaṇṭu (Mūḍabidī), that is asserted to be the Dhanvantari Nighaṇṭu (materia medica). 2) There are three MSS. at Mūḍab. called *Candraprabha* kāvya. Argala or Aggala is the name of one of the fourteen Jaina Tīrthakaras enumerated by Nijaguṇa yogi in his Vivekačintāmaṇi sub čārvāka śāstra; they are: Hemačandra (probably the scholar who died A. D. 1172), Nāgačandra, Nemičandra, Meghačandra, Māghačandra, Ārhata, Ādinātha, Aggala, Pārśvanātha, Saugata, Srutikirti, Srīmati, Kāmarahita, and Munisvāmi. The names with spaces appear in the list of authors. 3) A Karṇavarma with a (Samskrīta) Nemanātha purāṇa etc. at Mūḍab. 4) A (Samskrīta) Līlāvatī pr. at M. 5) Nos. 9 and 10 may possibly mean the same person. 6) A Guṇanandi appears in the list of Jaina gurus of the Mercara plates that probably date from A. D. 466. Ind. Ant. i., 365. 7) If an author, he may be the Guṇabhadra ācārya, author of the (Samskrīta) *Uttara Purāṇa*, at M.

the end). This Nâgačandra is probably the author of the Canarese treatise on Jaina dharma, called Jinamunitanaya; 102 verses in the Kanda. Its v. 4 runs thus: "The virtue of the good who hear this (my composition), is the fortune of Nâgačandra who relates (it) and is praised by the poets. Do not think lightly of the saving śrî Jina dharma, thou that goest to emancipation (mokshagâmi), O son of Jina muni!" (Jinamunitanaya, these being the words with which each verse concludes).

17. Nâgavarma, or Nâga, the author of the Kâvyâvaloka, Nighantu, Chandas, and a Karnâṭaka vyâkaraṇa in Sanscrit¹⁾.
18. Nemičandra, who has been stated to be identical with Kavirâjakuñjara (Vkp. p. 121)²⁾.
19. Pampa. See Hampa.
20. Põnna. Põnnamayya. See Hönnä.
21. Manasija (Sbdm. p. 4; Jagv. 1, 10); perhaps identical with the Cittaja of the Kavijihvâbandhana (1, 6; Sbdm. p. xxv.).
22. Rudra, or Rudrabhatṭa, the author of the Jagannâtha vijaya and perhaps of the Rasakalikë.
23. Vidyânâtha* (Rsr. 1, 8), author of the Pratâparudriya³⁾, between 1292-1335 A. D.
24. Vîraṇandi*, a Jaina (Abhinava Pampa 1, 26. 27)⁴⁾.
25. Saṅkhavarma (Jagv. 1, 10).
26. Saṁbavarma, a contemporary of Nâgavarma, probably identical with No. 25 (Kvyl. 4, 100).
27. Saṇtivarma (Jagv. 1, 10), probably a surname of Nâgavarma.
28. Sâlva, the author of the Rasaratnâkara, a treatise on poetry and dramatic composition in three chapters: 1) śringâra prapańča; 2) rasa vivaraṇa; 3) nâya nâyikâ vivaraṇa. He has consulted for his work Amritânandi, Rudrabhatṭa (rasakalikë), Vidyânâtha, Hemačandra, Nâgavarma, Kavikâma, Udayâditya, Ganeśvara (sâhitya sañjîvana) and others. Among the Paurâṇika and Aitihâsika personages of his quotations occurs also a Candrahâsa (3, 13. 14), a circumstance that may point to the existence of a Canarese Jaimini Bhârata at his time, (different from

1) See note to Hampa, No. 34; and above p. xli. 2) At Mûdabidar are a Gomata sâra mûla (Samskrita) by Nemačandra, and a Tribhaṅgi paramâgama by Nemačandra siddhânti. (Nemačandra may be a slip of the Jaina writer's pen instead of Nemičandra.) 3) There is a Pratâparudra at M. 4) At M. is a Candraprabha kâvya mûla (or mâtâ?) by Vîranandîśvara.

that afterwards to be mentioned). His work, on account of its obscenities, is unfit for publication.

29. *Srī Vijaya* (*Sbdm.* p. 4).
30. *Samantabhadra** (*Sbdm.* p. 125; *Abhin.* P. 1, 10)¹⁾.
31. *Sarvavarma**, a renowned predecessor of Nāgavarma (*Kvyl.* 7, at the end).
32. *Sujanottamsa* (*Sbdm.* p. 4. 109. 112. 133. 164). The supposition has been expressed that he may be identical with Nemičandra (*Vkp.* p. 121).
33. *Sumanobāṇa*, a poet whose daughter was Keśava's mother (*Sbdm.* p. 2).
34. *Hampa*, or *Pampa* (*Sbdm.* p. 4; *Jagv.* 1, 10; see No. 16 of our list). One Abhinava Pampa, a Jaina, wrote a Rāmačandra Čarita Purāṇa, a Mūḍabidar copy of which is dated A. D. 1428 (see above p. xli., note 3). The work contains the following chapters (âśvâsa): 1. pîthikâ prakarana; 2. Daśaratha janana; 3. Daśaratha kumârodaya varṇana; 4. Janaka Jina bhavana darśana; 5. Sîtâ svayamvara; 6. vana praveśa varṇana; 7. śarad varṇana; 8. čarana yugala darpaṇa; 9. Sîtâ harana; 10. Daśavadana vamśa varṇana; 11. Laṅkâ dahana varṇana; 12. śrî Râma prayâṇa varṇana; 13. Balâcyuta punya prabhodaya; 14. Raghuvîra vijaya varṇana; 15. Sîtâ parityâga; 16. parinirvâṇa kalyâṇa varṇana²⁾. It is not

1) Three works of a Samantabhadra (*Samskrīta*): Nyâya niścaya vârtikâlaṅkâra; Uktyanusâsana (?); Bhâshâmañjari are at M. 2) The author says (1, 40) he will tell the wonderful story of Râma which Gautama on the Vipula hill by the side of Virajina told the Magadhâdhipa who was a gaṇâgraṇî. He remembers all the great followers of Gautama's súdharma (1, 7), the śrutakevali Bhadrabâhu (v. 8), Bhûtabali, Purpadanta, Jinasena, Munîndra, Samantabhadra (y. 10), Kaviparameshthi, Pûjyapâda (v. 11; these last-mentioned three svâmis occur *Sabdamaṇidarpaṇa* p. 125), Kuṇḍakundâčârya or Kõṇda—(v. 12), Akalaṅka čandra (v. 13), Vardhamâna bhaṭṭâraka who caused the divyabhâshârasapûrṇaśrutapayodhi to be obtained (v. 14. 15), Bâlačandra (v. 16. 17. 18), Meghačandra (v. 19. 20), Subhakîrti (v. 21-23), *Srutakîrti* (once *Śrutikîrti*, v. 24. 25), and Vîraṇandisiddhântika (v. 26. 27; cf. the Jaina siddhânta works, Ind. Ant. ii., 198).—The Kõṇḍakundâñvaya appears in a Cera grant that belongs to 466 A. D., Ind. Ant. i., 365; a Kundâčârya occurs 522 A. D., Ind. Ant. ii., 131. Akalaṅka čandra may be the teacher of 788 A. D. mentioned in Ind. Ant. ii., 15. 16; cf. iii., 193; above p. xli. Bâlačandra occurs in the prose-sentence at the end of each chapter as being the guru of the author of the work. Meghačandra is one of the fourteen Tîrthaṅkaras mentioned above in p. xlvi. Of *Srutakîrti*, also one of the above-mentioned Tîrthaṅkaras, it is said: "When *Srutakîrti*, the traividyaavrati, by gatapratyâgata communicated the Râghava Pâṇḍavîya, he making it the surprise of the learned, manifested pure fame"; this work seems to be similar to the Râghava Pâṇḍavîya of Kavirâja (who perhaps belongs to the 11th century); as both appear to possess the peculiarity of giving two meanings when differently read, the last-mentioned presenting in the same words the story of the Râghavas

quite impossible that the original Hampa is identical with the Tamil Kamba or Kampa, the author of a Rāmāyaṇa, as the Tamil letter k may represent an h; but in this case Kampa's work ought to be Jaina; see above p. xxx.

35. *Hamsarāja*, an author from whom a quotation is found in Nāgavarma (Kvyl. 5, 84) and in Keśava (Sbdm. p. 377)¹⁾.
36. *Hemačandra** (Rsr. 1, 8).
37. *Hōnna*, or *Pōnna* (Sbdm. p. 4), who is probably the same as *Pōnnam ayya* (master) of Rudra (Jagv. 1, 10).

Two other Jainas may still be named, viz. *Guṇačandra** and *Devačandra*. *Guṇačandra*, the author of a Pārśvābhuyudayamāghaṇandīśvara, may be identical with the *Guṇačandra* ācārya of Ind. Ant. ii., 131²⁾, occurring there under Pratāpa Ballāla whose second successor is Vīra Ballāla (1193-1199 A. D.)³⁾. *Devačandra* wrote a Canarese Rājāvalī kathē according to Ind. Ant. iii., 154. To this period may further belong two well-known Jaina Canarese treatises: the *Sāstrasāra*, and the *Dharma-parīkshē* (by *Vṛittavilāsa*), copies of both of which are met with at Mūḍabidar⁴⁾; and two Canarese Commentaries: the one on the *Amarakoṣha*, called *Nācirāji*; and the other on Halāyudha's *Abhidhānaratnamālā*. This recension of the *Abhidhānaratnamālā* does not contain the stanzas referred to and quoted in Prof. Aufrecht's edition p. 98 seq.

Of the above-mentioned 40 names of early authors one only can with certainty be referred by me to a Brahman, viz. Rudra; his age, however, is still questionable. No. 1. 4. 5. 7. 11. 23 may perhaps be also Brahmanical.

and Pāṇḍavas (St. Petersburg Lexicon; Weber's Indische Streifen i., 352. 369. 371; Ind. Ant. i., 250). At Mūḍabidar are: *Raghuvamśa* by Kīrtikavīśvara; *Amoghavṛitti* by Viśālakīrti svāmi; *Jina yajña phalodaya* by Kalyāṇakīrti. An Amalakīrti occurs Ind. Ant. ii., 131. Regarding Vīraṇandi see note to No. 24.—At Mūḍabidar are as works of Hampa kavi (whether Abhinava H. ?): *Laghu purāṇa*, *Pārśvanātha purāṇa*, and *Paramāgama*. [Since writing the above we received the first 5 chapters of Abhinava Pampa's work in print from L. Rice, Esq. who is editing the whole. Mr. Rice remarks in his Prefatory Notice "the Mūla Pampa, as we learn from the Rāma kathāvatāra, was a different person from Abhinava Pampa. It also informs us that the latter derived the materials for his poem from previously existing works, named Rāmačaritra, Kumudendu Rāmāyaṇa, Puṇyāśrava kathāsāra and others; whose authors were Cāmuṇḍa rāya, Nāgačandra (see above No. 16), Māghanandi, Siddhānti Kumudendu, Nayasena and others". Mr. Rice is going to publish also, as he states, Nāgavarma's Bhāshābhūṣṭhaṇa (a Canarese grammar in Sanscrit) and *Sabdānuśāsana*.]

1) In Keśava there is a fragment, whereas the whole verse in the Mahāsragdhara metre occurs in Nāgavarma. 2) Or with the Guṇačandra Bhaṭṭāra of the Kōṇḍakundānvaya of the Cera grant of 466 A. D.; see above p. xliv. 3) See above p. xxxii.

4) They are archaic in style and language; the following śloka, used against Brahmanical antagonists, occurs in both: matsyah kūrmo varāhaś ca nārasimhaś ca vāmanah | rāmo rāmaś ca krishṇaś ca bauddhah kalki dasākrītiḥ. Cf. Ind. Evangelical Review, i., 1, p. 67 seq.

That Rudra, though a follower of Vishnu, mentions some of the renowned Jaina authorities of his time, is not to be wondered at, as he quotes them merely with regard to their style, a step most probably taken from his having no other choice, and which had no connexion with his religious views.

8. Some Saiva Paṇḍitas

As scholars at the time of the founder of their sect, Basava, the Lingāitas adduce the following (*Saivas*):

1. *Malhaṇa* or *Maluhāṇa*, a śiva kavi or śaiva kavīndra, whose companion was *Maluhāṇī*¹⁾. He is the author of a *Sivastotra* of forty verses in Sanscrit. (Regarding his age it is uncertain whether tradition places him before or contemporary with Basava.)

2. *Paṇḍitārādhya*, also called *Paṇḍiteśa* and *Paṇḍita* ayya (master), or simply *Paṇḍita*, a śiva kavi and Siva's dear pandita. He was born at Sudkākunḍa, and appears at the court of Anantapāla nṛipāla²⁾. He is counted as one of the Lingāita Pañcācāryas. His legend exists in Tēlugu.

3. *Srīpati paṇḍita* or *Siripati paṇḍita*, called also simply *Srīpaṇḍita*, the siva kāvya³⁾.

4. *Sivalenka Mañčaṇṇa* (aṇṇa = elder brother) or *Sivalenka Mañčayya* (ayya = master), called also *Leṇka Mañčideva*, *Mañčaṇa paṇḍita*, *Mañčaṇārya*, *Mañčārya* and *Mañčayya*, Siva's collector of customs (suṅkiga)⁴⁾.

5. *Mallikārjuna paṇḍita* or *Mallikārjuna ārādhya* of *Amaragunḍa*⁵⁾.

9. A few general remarks.

The Jainas of the beginning of the 5th century, in their works, treated the Brahmans with marked disrespect, saying e. g. that a Cakravarti, a Baladeva or a Vasudeva could not be born in a Brahman or other mean family, but received birth in a noble family, a Kshatriya family, as in the family of Ikshvāku, or the *Harivamśa*⁶⁾.

1) Bas. P. ch. 42; 50, 74; Can. B. P. 1, 29; 55, 44; Rajaśekhv. 1, 17; Praudharč. ch. 9.

2) Gaṇasahasranāma 8, 14; Bas. P. 9, 43; Can. B. P. 1, 24. 29; 57, 18; 59, 21 seq.

3) Gaṇas. 8, 1; Bas. P. 1, 10 (see above p. xxxii.); 9, 43; 55, 24. 25. 4) Gaṇas. 8, 60; Bas. P. 1, 10; 9, 39; 53, 55; 57, 44. 5) Bas. P. 1, 10; Can. B. P. 57, 17 (where he appears just after Vemana ārādhya; is this person the Tēlugu Vemana who has written a sataka?). About *Amaragunḍa* cf. *Sudhākunḍa* of No. 2.—As old śiva poets are enumerated by the Lingāitas e. g. the following: *Kālidāsa*, *Bāṇa*, *Mayūra*, *Bhavabhūti*, *Halāyudha*, *Udbhaṭa*, and a *Saṅkara*; see *Can. Bas. P.* 1, 29; *Rājaś. 1, 17*; etc., and above p. xxxii.

6) See M. Müller's Sanscrit Literature, p. 261.

Further proofs of their predilection for the Kshatriyas are Guṇavarma's *Harivamśa*, Pampa's *Rāmāyaṇa*, and the quotations from the works of all the old Jaina authors, as they appear in Nāgavarma and Keśava (as shown above), in which frequent allusions to Kshatriyas of the Mahābhārata, Rāmāyaṇa and Southern dynasties occur. At Mūḍabidir are, besides the already mentioned works, a *Rāmačandra* *caritē* and a *Hampaka Bhārata* (by Caturakavitāguṇārnava), both in Canarese; and Hiraṇyagarbha (p. 46) knows of a Jaina *Rāmāyaṇa purāṇa*, *Harivamśa* p., *Bhārata* p., *Rāmāyaṇa* and *Paraśurāmāyaṇa*, all in the same language. The *Līlāvatī* *prabandha* treats of the Jaina king *Cintāmani*, whose son is *Kandarpa deva* and whose minister is *Makaranda*; and Argala's *Candraprabha* *purāṇa* contains a novel about king *Ajitasena*¹⁾. No Canarese *Itihāsa* or *Purāṇa* by Brahmins seems to have existed before Rudra Pratāpa Gaṇapati (at whose time Brahmanical and Lingāita Canarese literature most probably came into existence); the Brahmanical Canarese *Bhārata*, *Rāmāyaṇa*, etc., known nowadays, belong to a comparatively recent period.

Another peculiar feature of the first period of Canarese literature, as it appears in the Jaina works down to Sālva, is the obnoxious taste for obscene matters, a taste that in all the branches of Canarese literature of all sects did not grow less in the following centuries, and is even nowadays certainly not on the decrease, which deplorable circumstance appears also in the republishing of both so-called religious and legendary books that contain impurities, and in adding commentaries that nourish the bad inclinations also of the hearts of the uneducated classes.

Some further circumstances in connexion with ancient Canarese literature still require particular consideration. The first is the to my knowledge total absence of all such true Canarese metres as are composed of certain Mora-feet without paying any regard to the forms and names of the feet, excepting only that none is allowed to begin with an Iambus (*i. e.* Ragalēs and modern Shatpadis); another is that each verse-line, in its second letter, bears an Alliteration, this being the same for all the four lines; and a third that all the works are in *Campu*, *i. e.* are compositions in prose and verse (Vrittis, Kandas, Akkaras, Tripadi). Besides, unacknowledged grammatical licences are nowhere met with; Tadbhavas, from Sanscrit, more or less occur in all the early compositions, the other Evocables being Sanscrit and Canarese.

1) With Sālva an Ajitasena nṛipa occurs in a quotation (2, 15).

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II. The later Period, from about 1300 to 1872 A. D.

1. The Lingâita and Saiva period, about 1300-1500 (1490).¹⁾

The first part of this later period is characterised by the growth of Lingâitism, which between the years 1160-1168 A. D. or somewhat later had been established at Kalyânapura by the efforts of king Bijjala's minister Basava, a Brahman by birth²⁾. According to tradition soon after the founder's death the sect spread to Ułavi, not far from the S. E. frontier of Gové (Goa); to Sönnalâpura or Sönnaligë (said to be the present Solâpura), Srîgiri, and the Malë râjya or Malë deša (hill-country) wherein Khândëya, Hönnûr and in its vicinity Bâlë halli are mentioned; and to Sivagañgë.³⁾

This progress is said to have taken place within 60 years from Basava's death, i. e. between the years 1168-1228 A. D., under the rule of king Aliya Bijjala of Kalyâna, the successor of Bijjala. To Aliya Bijjala, at the commencement of his reign, was said, according to the legend: "The royal insignia will be with thee for 60 years; afterwards the Râkshasa Pîtâmbara will be born of the race of the Turkas, and will rule successively for 770 years. They will cause this (Kalyâna) country to be called Turka ânya (Turk kingdom), destroy Kalyâna, and build Kaluburigë. Thus Turukânya will come into existence"⁴⁾. Then the legend having related the growth of Lingâitism in a prophetic tone, says: "For sixty years after Basava's death Aliya Bijjala will reign, and afterwards with an unequal force fight against the Turkas, and die, when the Turkas with great effort will destroy the glorious Kalyâna, rebuild Kaluburigë, kill cattle in Tripurântaka's temple, break Garuda's pillar, and build a mosque (masudi)".⁵⁾.

1) Regarding the year 1490 see further on the No. 15 of the list of authors. 2) His Lingâitism, which henceforth is to be understood as being meant in this article, is different from the worship of the lingadhâris which preceded it, and which is also still extant. This prior linga worship is specifically Brahmanical, and the Brahmans who wear the sacrificial thread and the linga, are called Ārâdhyâ Brâhmaṇas in the South. Basava abolished Brahmanical ceremonies, made the linga a common property to all, and relaxed caste-laws among his followers. 3) Can. Bas. Pur. (of A. D. 1585) 62, 31. 32. 35. 37. 38 seq. 4) Ditto. 62, 30; cf. 63, 41. 5) Ditto. 62, 44. The 770 years, according to the Purâna's system making Basava to die A. D. 785 (cf. above p. xxxii.), would close A. D. 1615, i. e. 51 years after the battle of Talakoṭe (1564), where Râma râja of Vidyânagara (Ānégundi), a prince of the house of Narasimha, was killed. After Râma's fall his family, for a time, took up its abode at Srîraṅgapatna, and Candragiri near Tirupati; 1610 Srîraṅgapatna became the seat of government of Râya ōdëya (master) of Maisûr. About Vînkaṭapati, one of the last of Râma's family (about 1591-1630 A. D.), see Ind. Ant. ii., 371. 1640 Srîraṅga, the son of Canna and the last râja of the Narasimha dynasty, made a grant to the English of the site of the city of Madras (Cannapaṭna), and six years afterwards had to fly before the Sultân of

"When this Kalyâna has been destroyed, the Turka Râkshasas will ransack and strip its people. Then the ayyas Gummaña and Pemmaña, the vratis, having no place where to remain, will go and build a town in a good spot near Sivagaṅgë", calling it Gummâlâpura, and found the Karnâta land or kingdom, which is also called Sêtî nâdu (land of the great merchants) or Pabuvâda (settlement of the prabhus), "where clever persons will be who are acquainted with all the purânas and âgamas of true and pure wisdom, and who know the Canarese and all the other sâstras"¹⁾.

This Karnâta kingdom²⁾ is probably identical with the Mahâ Karnâtaka, mentioned in the Canarese novel, called Kumâra (Kômâra) Râma çarita, the story of which begins at the time when Râma deva of Devagiri (Daulatâbâd) and the Ballâla râyas (of Halâbîdu or Dvârâsamudra) were flourishing³⁾, and therefore previous to the year 1306 A. D., when Râma was overcome by the Mohammadans. In 1310 Halâbîdu was for the first time taken by them. It was destroyed in 1326.

According to the just-mentioned Kumâra Râma çarita the devout Lingâita Singi nâyaka or Mummađi Singa comes from Malépanti (Malépanta, Malépantha) in the Mahâ Karnâtaka to Râma deva of Devagiri⁴⁾, aids him in his fight against the Sultân (Suritâla)⁵⁾ of Dilli, sees him in captivity, returns to Malépanthi, protects Râma at Râyadurga, becomes governor, when after Râma's death feuds arise, causes his son Kampila, whom he had obtained by the favour of Kappili Someša⁶⁾, to be crowned, and dies⁷⁾. Kampila married Hari Amma, the daughter of Gujjâla Kâti nâyaka⁸⁾, who through the grace of Jâttinga (Jâtângi, Jettângi, Jettingi Râma, Râmeša liṅga) gives birth to Kumâra Râma⁹⁾.

Golakondé who had invaded the Karnâtaka, i. e. the district on the Eastern coast which still bears that name for the Canarese dynasty of Vidyânagara having ruled over it since about 1490.—Pîtâmbara is a name of Krîshna, and one of his epithets, e. g. in the Vaishnava dâsa padas; the Râkshasa Pîtâmbara probably denotes a line of Vaishnava rulers that, to Lingâitas, appeared as fiends and Turks, perhaps some of the Ballâlas whose rule, about A. D. 1193, extended to the frontiers of Devagiri; see further on. Sixty-five years after Aliya Bijjala, A. D. 1293, the Mohammadans took Kaluburigé, where 1347 they established the Bâhminî dynasty. The year 1293 is obtained, if Basava died so early as 1168; but see p. xxxii.

1) Can. Bas. P. 62, 45-50. At Gummâlâpura afterwards in the 16th century there appear Siddhalinga âcârya (Râghvâṅkaç. 19, 88; Can. Bas. P. 63, 47) and Jaṅguli Vîrappa (Can. Bas. P. 63, 54). 2). Bas. Pur. 2, 28 it is said that to the S. W. of Srîgiri is Nandimandala; and v. 45 that to the W. of Srîgiri is the excellent Karnâta deśa (where at Ingaleśvara Bâgavâdi the known Basava is born). 3) 1, 1-28; 3, 97. 4) 1, 1-28. 5) Suritâla, as the Lingâita works regularly call the Sultân, is explained to mean "he who takes arrack" (surê, and tâl, to take), Sarâñalflâmrita, p. 174. 6) Compare Kampana Soma in Ganasahasranâma 2, 38. 7) 2, 1-67. 8) 1, 49-52. There is a Kâti Nâyaka of Suggalûr in Can. Bas. P. 62, 75; see Ind. Ant. ii., p. 307. 9) 3, 1-22.

Kampila occupies and fortifies the Hösa malē durga¹⁾; and young Râma marches out, and takes the forts of Toragal, Hânagal, Uččangi durga, Niḍugal durga, Harihara, and coming to Penagöndé also Candragutti and Bēlagâvu²⁾. Afterwards, when twelve years old, he marches against Jagatâpi of Gutti³⁾; issues as victor from a fight about a Bölla (or Bolâni horse) with Ēppattu râya, the son of Rudra Pratâpa Gaṇapati of Ōrungal (A.D. 1295—1335); and on his return defeats several Tēlugu Rēddis (Madana R., Malla R., Mača R., Kali R., Maduva R., and Nâyaka R.), and also the Mârigöndâ or Mâra⁴⁾. After his return to Hösamalé, on a hunt, he finds Kummaṭa durga, the Jaina inmates of which go away and build Koppala (to the S. W. of Ānēgundi), and fortifies it⁵⁾; it is near the Tungabhadra⁶⁾. While his father is still alive, Râma is killed in a fight against the Turks, who had come from Dilli to destroy Kummaṭa⁷⁾; and Kampila sends the head of his son to Kâši's Išvara.

Meanwhile, before the time of Basava of Kalyâna, the Ballâla or Höysâla dynasty had been established, whose capital was Halébîdu (*i. e.* old settlement). The Can. Bas. Purâna relates that the first king, Höysâla, was crowned in Sâl. S. 800, the Vilambi year, *i. e.* A. D. 878.⁸⁾ Of his fourth successor Vishnuvardhana it is stated that he made many religious gifts, invaded the whole earth as far as Bélvöla (generally called Bélavala)⁹⁾, and washed his horse in the Krishnavenâ (near Sâtârâ); he was contemporary with Paramardi or Pêrmâdi deva, *i. e.* the Câlukya king Vikramâditya II. of Kalyâna, who lived between A. D. 1076-1127, and died A. D. 1134.¹⁰⁾ Vishnuvardhana's successor was one Narasimha with his wife Ečala devî, who was followed by Vîra Ballâla, who wrested the country of Kuntala from the Yâdava dynasty of Devagiri, and fixed upon Lökkiguṇdi (Lakkundi) as his capital. One of his grants (at Gadagu) that bears among others a figure of Basava and is connected with lingas, was made A. D. 1193; he ruled still 1199.¹¹⁾ After him reigned Someśvara from A. D. 1233-1283, when his son

1) Beginning with this statement a very brief summary of the story is given in Can. B. P. 63, 77, where it is placed just before Harihara of Ānēgundi, crowned A. D. 1336. 2) 23-92. For Uččangi cf. Ind. Ant. ii., 302. 3) Ch. 4. 4) Ch. 5. 5) Ch. 7.

6) Ch. 8. 7) Chs. 10. 11. 8) 62, 51. The Vilambi year is right. As we have seen p. xxxii., the Purâna places Basava's death A. D. 785. After Höysâla follows Vinayâditya; then Egeyanga, Ballâla, (Udayâditya), and Vishnuvardhana. 9) This name was given to the fertile district of the Canarese country in or about the centre of which are Gadagu, Dambala and Lakkundi, belonging to the Dhâravâda Collectorate. See Ind. Ant. ii., 297; ii., 24; and above p. xxxi. 10) Brown's Tables p. 61. 11) For this see Mr. J. F. Fleet in Ind. Ant. ii., 296 seq.; cf. i., 156; ii., 131; iii., 264; and above p. xxxii.

Vîra Narasimha râya succeeded him, who may be the same whom Ferishta (the great Persian historian of the latter part of the 16th century) calls Bilal Dev (Ballâla king), and who lived still A. D. 1295.¹⁾ As already remarked, Halébîdu was taken by the Mohammedans A. D. 1310.

In connexion with the Ballâla râjas the Can. Bas. Purâna relates, that the Ballâla Vishnu Vardhana erected a Vishnu temple at Belûr or Velâpura²⁾. Then, it proceeds to say: "When the ruler of the land, (the) Ballâla, asks for the accounts of Harîvara, who is known as the chief of the family of the village-clerks (karaṇika) in the town called Halébîdu, he having dropped (bittu) the writing cloth (kadata), rubs his hands. When the king inquires: 'Let me know the meaning of this (thy strange movement)!', he says: 'When in the temple of Virûpâksha (at Pampâkshetra, i. e. Kalyâna on the Tungabhadra)³⁾ a burning lamp having come into contact with the curtain cloth, it took fire, and I extinguished it. Hear!' Then the king says: 'The curtain cloth of what Virûpâksha temple? Where? What a wonder thou (art to me)! and without delay" has further inquiries made, and sends Harîvara to the said temple at Pampâkshetra to be there, where Hari anña (i. e. elder brother) recites verses in Ragalë metres concerning Siva's various hosts and the marriage of Girijâ (Girijâvivâha), and dies⁴⁾. Then the legend goes on: "There is the sister's son of the great Harîvara, who is called the śarabha bherunda of the poets of both languages⁵⁾, is decorated with various badges of honour, and whose name is Râghava. He goes to the town of Orugal (or Öruṅgal, i. e. one stone, ekaśila), defeats the opponents there, receives from the Vîreśa (idol) an excellent ornamental breast-plate, on his return goes to Velâpura, leaves his body in the fine grave, and without delay becomes

1) Brown p. 29. 61. 2) 62, 52. This Vishnu Vardhana must be the above-mentioned one; cf. Ind. Ant. i., p. 40 seq. Ind. Ant. ii., 131 it is said: "ś. ś. 1039 (i. e. A. D. 1117) Bëtta (i. e. hill) Vardhana under the taunts of his favourite concubine, and the arguments of Râmânuja âcârya (cf. Brown p. 57; 61) . . . became a convert to the Vaishnava religion, changed his name to Vishnu Vardhana, . . . and set up panèa Nârâyanas, viz. Cenniga Nârâyanâ (Krishna) at Belûr, Kirti Nârâyanâ at Talakâdu, Vijaya N. at Vijayapura, Vîra N. at Gadagu," etc. This Bëtta Vishnu Vardhana, according to Brown p. 61, died A. D. 1134; cf. also Murdoch, p. 66. Bëtta râya Vishnu Vardhana, with Mr Brown, is once a Câlukya, ruling (at Kalyâna) from 1111-1139 A. D. (C. T. p. 58), and another time a Höysala, dying 1134 A. D. (p. 4; 61). See above p. xxix., seq. According to another legend in Ind. Ant. ii., 174 seq. the fort and temple at Raee Velûr were built by a person called Bimardi (Paramardi?), between A. D. 1268-1277, and the idol belonged to Sambâsiva, or was an Iṣvara linga. About the Canniga at Belûr cf. Int. Ant. ii., 309. 3) Sometimes written Pompâkshetra. 4) 62, 53-55. 5) Probably Samskrita and Karnâṭa; perhaps Telugu and Karnâṭa, as the poets of that time were accustomed to write in these two languages.

emancipated (bayal, lit. empty). There (at Velâpura) is the best of the Bammaṇas (Brâhmaṇas) and a vîra śaiva âcârya. His name is Padma arasa (*i. e. râja*)¹⁾. He disputes with a Tibuvana (tribhuvana) tâta, defeats him, and makes him his own disciple, whereupon Bitṭa Ballâla sends for Padma arasa, at his own expense has a large tank (kérē) built by him, and gives the open space (bayal) that lies below the tank to the eighty-eight Bammaṇas of that place; and Padma arasa is called Kérē Padma arasa, and becomes emancipated (bayal) in the open space²⁾. Then, without any connecting remark, the legend proceeds: "The man of clean walk, Someśvara of Pâlkuriké, in the proper order performs the sixty-four śîlas, and with pleasure comes to Kalléya, where he becomes truly emancipated in the Siva grave"³⁾. A little further on appears Harabhakta of Anekañjanûr, a śaiva mendicant (ândi), who composed a bhâshya on the Veda⁴⁾. At the fine town of Patteśvara one Râma ayya proves the truth of Liṅgâitism by throwing the Basava Paurâṇa into the fire without its being burnt⁵⁾; and Siva kavîśa at Bâyibidiri performs wonders before the Sultan (Suritâla)⁵⁾. Shortly afterwards the very brief summary of the story of king Kampala and his son Râma or Râma nâtha occurs⁶⁾; and then follows the coronation of Harihara of Ânégundi (Ânégöndi) S. S. 1258, *i. e. A. D. 1336*, "who, in the neighbourhood of the Virûpâksha temple of Pampé, builds the town called Vidyânagara"⁷⁾.

Thus according to this portion of a still longer legend there lived under the Ballâlas the Laṅga poets: Harîśvara, Râghava, Padmarasa, Someśvara, Harabhakta, and Sivakavîśa,

To obtain some more particulars regarding the age of these poets the Râghavâṅka čaritra is serviceable. It states: Harîśvara was at Hampé or Pampâpura, in the Kunta-la deśa, on the banks of the Tuṅgabhadra, when Râghava was born to Harîśvara's sister Rudrânî and Mahâdeva bhatṭa, and Harîśvara became his guru⁸⁾. When the poetical talents of Râghava begin to develop, he, after worshipping in the temple of the Virûpâksha liṅga, goes to Deva râja, king of Pampâpura, at whose court, at his express wish, he recites the story of Hariścandra to the great satisfaction of all present⁹⁾; but for this offence against Siva his guru Harîśvara knocks out his teeth with one of his wooden shoes, which he receives back only after due repentance¹⁰⁾. Henceforth Râghava excels in relating so-

1) 62, 56-58.

2) v. 59.

3) v. 63.

4) v. 68.

5) v. 72.

6) Vide above p. xl ix., seq.

7) 63, 2. 3.

8) 1, 1—2, 35.

9) Ch. 3.

10) Ch. 4.

manâtha satkâvyas, etc.¹⁾, and once travels to Höysala nagara to see king Narasimha Ballâla's minister Kêrê Padma arasa, who built the tank, defeated the Vaishnava Tribhuvana tâta, and made him a vîra ūaiva²⁾. Having returned to Hampé and Hari arasa (*i. e.* Hari îsvara)³⁾, he hears that at the court of Rudra Pratâpa of Öruingal (or also Orugal) there are bad poets (kukavi) called eka-, dvi-, tri-sandhâgrâhis, whereupon he proceeds there, and is well received by the king⁴⁾. He composes there the story of Vîreshvara in the Shaṭpadi metre, reads it at the court, gains the victory over his opponents⁵⁾, returns to Hampé, and at the command of his guru Hari deva⁶⁾ goes to Belûr where Padmarasa causes a grave to be prepared for him⁷⁾.

After so much it is evident that, according to tradition, the first Ballâla Vishnuvardhana who died 1134 A. D., about 34 years before Basava, can have had no connexion with Harišvara, or in other words that the king Biṭṭa Ballâla cannot be identical with the Bëṭṭa Vishnuvardhana Ballâla, as Harišvara's contemporaries, Râghava and Padmarasa⁸⁾, live with him at the time of Narasimha Ballâla of Halëbîdu, Rudra Pratâpa of Öruingal, and Devarâja of Pampâpurâ (or Änégundi, the later Vidyânagara). Rudra Pratâpa reigned between A. D. 1292-1335; Vîra Narasimha (or Ballâla deva) from A. D. 1283; and (Praudha) Devarâja from A. D. 1286-1328⁹⁾. Harišvara, therefore, cannot have lived any length of time before Vîra Narasimha or Biṭṭa Ballâla, *i. e.* before 1283, this year falling 115 years after Basava's death. Râghava's father comforts his wife, when still childless, by relating among other old stories how by parama Vrishabhendra's favor Mâda arasa and Mâdalâmbikâ had obtained the son Mala Basava (of Bijjala's time), thus referring Basava to the past¹⁰⁾.

1) Chs. 13-15.

2) 16, 2. 5. 20.

3) Ch. 16 (continuation).

4) Ch. 17.

5) Ch. 18. 6) This name is given to Harišvara also Canarese Brahmottara Kânda, 1, 9. 7) Ch. 19. 8) He is one of the Siva kavis enumerated *Can. Bas.* P. 1, 29;

Saranâlilâmrîta p. 3. 9) Brown p. 30. No other person but he can be meant. It appears that Harihara was the successor of this Devarâja, removing the seat of government from Kalyâna or Änégundi a little further on to Vidyânagara. Dr. Burnell says, *Vamsabrahmaṇa* p. viii: "Vulgar tradition attributes the foundation of Vidyânagara to him (Mayâna, the father of Sâyaṇa) or rather to Sâyaṇa himself (who was born A. D. 1295, and died 1386), and to the use of a hidden treasure; but the place seems to have existed before their time".—The surname "Biṭṭa" before Ballâla is probably connected with the above-stated tradition that in the Ballâla's presence Harišvara "having dropped (bitṭu) the writing cloth" etc. Biṭṭa Ballâla then denotes "the Ballâla in whose presence (the writing material) was dropped"; such is a common way of expression in Canarese. Whether the Purâṇa writer himself identified the Bëṭṭa B. and Biṭṭa B. is a question that does not concern us here; however he would have done so, if Râmânuja (1127 A. D.) be meant by Tibuvana tâta. 10) Râghv. čar. 1, 50.

Harîśvara, as stated above, wrote his poems in *Ragâlës*, metres that are mentioned by Nâgavarma, but were not in use in very early times. His disciple Râghava, according to tradition, ushered in the period of the modern *Shatpadi* metres, in which nearly all the works of the later period, *Lingâita* as well as *Brâhmaṇa*, are written (generally a whole work, however so bulky, in only one class), and which are closely related to the *Ragâlës*. At the time when Râghava was at Ōruṅgal, during the reign of king Rudra Pratâpa, he composed, as indicated above, a tale of Vîreśvara in the (modern) *Shatpadi* metre at which he remarked: “Before (me) nobody has ever praised with these *Shatpadis*; by me they have also been invented (*nirmita*); therefore, oh! the name of virgin-poetry will be an ornament to this composition.” “Such was his resolution; and he gave it that name”.¹⁾

In recounting the poets of the later period who occur in the Can. Bas. *Purâṇa*, in the inverse order, it is expedient to introduce and begin with Bhîma or Bhîma arasa, the son of the famous *Sivakavi*²⁾ and the author of the Canarese *Basava Purâṇa* which he finished A. D. 1369,³⁾ and in the prologue to which he says he will perform his work also by the grace of sukavi Hari (Harîśvara) and his good son Râghava, who are ubhaya kavi šarabha bherundas⁴⁾; after him we meet first *Sivakavi deva* (of Bâyi-bidiri or of Bâlačandra nagara)⁵⁾ who must be the above-mentioned father of Bhîma; then *Harabhakta*; then the kavi *Somanâtha* or *Somesvara* of Pâlkurikë to whom probably the *Basava Paurâṇa* at Patteśvara belongs, as he is the author of a *Basava Purâṇa* (in Tâlugu), of which Bhîma made free use when composing his Canarese work⁶⁾; and thereupon the other two *Lingâitas*, Râghava and his uncle Harîśvara. When Bhîma was writing, Halébîdu, the capital of the Ballâla râyas, had already been destroyed (A. D. 1326).

For the present it is still impossible to define the extent to which the so-called New Canarese appears already in the writings of the first representatives of the later period; but in the writers of the second half all its forms are met with.

The following is a list of *Lingâita* and *Saiva* (Ārâdhya Brâhmaṇa) authors and their works belonging to the first half of this period, to some degree tentatively arranged in a chronological order:

1) Râghavâṅka čaritra 18, 3. 2) Bas. P. 1, 17; Can. B. P. 1, 29; Râjaśekhav. 1, 18.
 3) Ch. 61, 92. 4) Ch. 1, 11; cf. Râjaśekhav. 1, 79. 88. 5) Bas. P. 1, 17; Can. B. P. 1, 27. 6) Bas. P. 1, 14-16; cf. Can. B. P. 1, 29; Râghv. 1, 13.

1. *Harīśvara*, a Lingāita, who in Ragalē metres wrote on Siva's various hosts (*gaṇa*) and the marriage of Girijā, about 1290 A. D.

2. *Rāghava*, the disciple of *Harīśvara*, about 1300 A. D. His topics were *Hariścandra*, *Siva*, *Vīreśa*, *Basava* and *Laṅga* devotees. The *Anubhavaśikhāmaṇi*, a work of recent date (1768 A. D.), professes to be a composition of *Rāghava* in a retouched form, the original having exhibited only (modern) *Sara* *śatpadis*. There is a tale of *Nala* in *Dvipadas* by one *Rāghava* in Tēlugu.

3. *Someśvara*, an Ārādhya Brāhmaṇa of Pālkurikē (in the Godāveri district), about 1300 A. D. His *sataka*, or 110 Canarese verses in the *Mattebhavikrīḍita*, contains some moral and other reflections on various subjects. He further composed, in Canarese, a *Saiva* and Lingāita *gaṇa* *sahasra nāma* or the thousand names of the pramatha *gaṇa*, *Rudra* *gaṇa* and bhakta *gaṇa*¹⁾, the metre being *Raghaṭe*, *Kanda* and some *vrittas*. In the Tēlugu language he wrote a *Basava purāṇa* in *Dvipadas*²⁾, on which, as stated above, the Canarese *Basava purāṇa* by Bhīma kavi is founded (1369 A. D.). His liṅga was at Puligirinagari³⁾, and he died at Kallēya. In a collection of verses lithographed at Dhāravāda (see further on No. 78) it is said: "Somanātha kavi composed the Basava Purāṇa in Āndhra"; and in the *Dīpakali* *čaritra* (1, 5): "Pālkurikē's Someśa related the čaritē of Siva's śaraṇas (devotees)".

4. *Harabhakta* of Anekañjanūr, a Lingāita mendicant, about 1300 A. D., who composed a *Bhāshya* on the *vedas*.

5. *Siva Kavīśa*, a Liingāita, probably the same who was once at Bāyibidiri⁴⁾, about 1330 A. D. He was the father of Bhīma kavi, the author of the Canarese *Basava purāṇa*. In the above-mentioned Dhāravāda lithograph, under No. 3, it is stated that "Somanātha kavi composed the Basava purāṇa in Āndhra, and Bhīma in (Canarese) *Shatpadi*"; that "Saikara

1) 465 pramatha *gaṇas*, 171 rudra *gaṇas*, 28 yogācāryas, 63 *gaṇas* (see the 63 devotees in Nijaguṇa's *Purātana Trivadi* and in the Tamil *Pēriya Purāṇa*, Murdoch p. 81), 16 other *gaṇas*, 13 terasa *gaṇas* (cf. the *terayyar*, Murdoch p. xcix. see above p. xxviii.), 10 further *gaṇas*, 234 amara *gaṇas*. 2) Brown's Preface to his Dictionary (1852); he refers the Tēlugu *Purāṇa* to 1300 A. D. 3) *Sataka* v. 1. Bas. P. 51, 76 seq. this town Puligiri (*i. e.* tiger-hill) is called Puligērē (*i. e.* tiger-line or tank), and its liṅga does a wonder for a śaiva *Sova* *aṇṇa* (*i. e.* elder brother *Soma*) whom Jainas had betrayed; cf. 9, 36; Can. B. P. 57, 35. The town is the present Hulikal *paṭṭna* (*i. e.* tiger-stone town).—The scheme for one of *Someśvara*'s *Ragalēs*, the verse containing two lines, is the following:

..... | || 4) The Bidiri *kotē* (*i. e.* fort) of Can. B. P. 63, 66 is probably the Bidar in the Nizām.

ârâdhyâ kavîśvara completely told the story in Sanscrit¹⁾", and that "Siva kavi of Bâlačandranagara composed it with Vastuka".

6. Bhîma, the son of Sivakavi deva, who finished his Canarese Basava purâṇa 1369 A. D. It contains 61 chapters with 3623 verses in Shatpadi²⁾.

7. Saṅkara, an Ārâdhyâ Brâhmaṇa, who composed a Basava purâṇa in Sanscrit (see No. 5), may fall here.

8. Mallaṇa ârya (*i. e.* malla aṇṇa ârya, the great elder brother who is an ârya)³⁾ of Gubbi, a town in Maisûr, to the N. W. of Bëngalûr, where, according to vulgar tradition, he lived about 500 years ago (*i. e.* c. 1370 A. D.), and in Canarese wrote the Vîraśaivâmṛita about Siva's twenty lîlës, and the Bhâvačintâratna⁴⁾. The last-mentioned work he executed with varṇaka rîti, following an itihâsa in Tamil by Pillé Naynâr who was Vâgîśa's teacher⁵⁾. This Pillé Naynâr was the son of a śiva vipra (*i. e.* ârâdhyâ Brâhmaṇa) of Srîkâli nagari, caused the king Inakulottunga Coḷa to become a Saiva, converted other Jainas and Bauddhas, *e. g.* at Tirumarakkadâ and Tiruvâlavâ, invited by the queen Maṅgây akka (*i. e.* elder sister) of Madhurâ, the daughter of the Coḷa, went there, under the name of Jñânasambandhi healed and converted her husband Kûna Pâṇḍya who was hence called Saundara Pâṇḍya, and at the same time, at the king's court, defeated a large number of Jainas, eighteen thousand of whom were impaled on the red-hot šûlas which Kulačchari, the queen's śaiva guardian, minister and later virakta Mâṇikâcârya, had prepared⁶⁾. The original name of Vâgîśa or Tiruvâgîśa, Pillé Naynâr's disciple, was Pârśva paṇḍita; he first was a Jaina guru and Jina samaya mukhya at Tiruvâvalûr, suffered from dreadful colic, in despair followed the advice of his elder sister Tiruvalinâči to invoke Siva, was healed, became a Saiva, was very much persecuted by the Ārhatas, overcame them,

1) There are many Lingâitas (Saivas) in the Paurâṇika legends who bear that name. See *e. g.* Gaṇasahn. 8, 13. 45. 49; Bas. P. 9, 39; Can. B. P. 1, 17. 29; 57, 4. 20; Saranâlfâmṛita p. 280. In the Râjaśekharavilâṣa (of A. D. 1657) 1, 17 a Saṅkara is mentioned together with (Gubbi's) Mallaṇârya, Hariśvara, etc.; Gaṅgâdhara Mađivâleśvara, in a note on p. 20, says that the poet Saṅkarâcârya (whom does he mean?) composed a Basava Purâṇa in Sanscrit. 2) In the Journal of the Bombay Branch of the Royal Asiatic Society, if my memory does not deceive me, of 1865, is a summary of the sectarian legends and tenets of the Basava P. and Canna B. P. by the late Rev. G. Würth. 3) Râjaśekharav. 1, 17; sanscritised the name is "Malhaṇa".

4) Gaṅgâdhara ad Râjaśekh. 1, 17. Vulgar tradition may have put Mallaṇa too early. The Bhâvačintâratna has been reproduced in the Râjaśekharavilâṣa; (1, 78). 5) Râjaśekh. 1, 77. 78. 88. 6) Can. B. P. 55, 33. 34; Bas. P. ch. 50; 25, 4; 11, 15. 16; 9, 48; Praudhârâya č. ch. 18. Mâṇikâcârya is the Tamil Mâṇikavâcaka, the author of the śaiva work Tiruvâcaka; Murdoch p. lxxxix and p. 89.

destroyed many Jina pratimēs and bastis (vasati), and had as a disciple the renowned Nah pūti¹⁾. Mallañārya wrote a Rāmastavarāja in Tēlugu, an allegory, representing the body as a city and the soul as its inhabitant, a sort of *yogaśāstra*²⁾.

9. Perhaps to this period belongs the *Caturāsyā Nighantu* by Kavi Bōmma (Brahmā), 100 verses in Kanda, comprising old Canarese terms and Tadbhavas. As it is less systematic and detailed than No. 14 and 15, it appears to have preceded them. Each verse concludes with "oh *Caturāsyā!*" The author's mata is not indicated in our MSS. Bōmma is a very common proper name in Liṅgāita legends.

10. Siṅgi rāja or Siṅgi rāja ācārya, the author of the *Mala Basava čaritra*³⁾ or *Hara kathā śaradhi*, 48 chapters with 1807 verses in Shatpadi. It contains stories similar to those of the Basava and Canna Basava Purāṇa. The author, on account of his Vārdhika shatpadi, cannot be the Siṅgi rāja who belonged to the gaṇas at Basava's time⁴⁾; but is one of the eleven persons who together are mentioned in verse 13 of the first chapter of the Rāghavānka čaritra, viz.: Hari deva (Hariśvara), Kērē Padmarasa, Rāghava deva, Jakkaṇāčārya, Cāma arasa, Bhīma arasa, Möggē ācārya, Kalmaṭha ācārya, Siṅgi rāja ācārya, Pālkurikē Soma, and Mahādeva ayya. The first three and Bhīma are already known to us. Jakkaṇāčārya, together with Hariśvara and Rāghava, appears in verse 17 of the first chapter of the Rājaśekharavilāsa of A. D. 1657; according to the Praudha rāja čaritra⁵⁾ he lived in company with Cāma arasa and Kalmaṭha ācārya at the court of Praudha narendra or Praudha devendra of Vidyānagara (Ānēgundi), whose minister he was⁶⁾, and where he overcame the Vaishṇava Mukkunda pēddi (*i. e.* three hill headman)⁷⁾. The Praudha narendra is the (Mummaḍi) Praudha, who ruled

1) Can. B. P. 55, 35; Bas. P. ch. 49; 27, 69; Praudhar. Car. 7; according to Bas. P. 9, 48 Kulaēcari or Kulasēcari appears to be contemporaneous with Basava; cf. also Gaṇasahasran. 5, 11. About Kulottunga Cola see p. xxviii, seq.; about Kūna Pāṇḍya or Saundara P. the various dates assigned to him Ind. Ant. ii., 16. 107. 131. 263. Kūna Pāṇḍya seems to belong to the 12th century. Cf. also Brown's Tables sub 1118 A. D. Vāgīśa's tale agrees best with that of the Tamil poet Appa (*i. e.* father) who "though born of Saiva parents, entered a Jaina monastery. Having subsequently been attacked by disease in the stomach, his sister persuaded him that it was a punishment for his apostacy, and he returned to Saivism. The Jaina king is fabled to have vainly attempted to put him to death by throwing him into a limekiln, etc. With Sambandha (*i. e.* our Jñānasambandhi) and Sundara (another śaiva poet) he laboured zealously to propagate Saivism in S. India". Murdoch, p. lxxxiv. 2) Brown's Preface. 3) Mala (*i. e.* great) Basava is the founder of the sect, and is sometimes called so to distinguish him from his nephew čanna or čikka Basava; see *e. g.* Can. B. P. 1, 15; 6, 17; Rāghv. čar. 1, 50. 4) Gaṇasahasran. 8, 1; Can. B. P. 55, 50; 57, 50. 5) 1, 41. 6) Cf. 1, 12. 7) 1, 39 seq. Jakkaṇārya is mentioned as the alleged builder of various temples, Ind. Ant. i., 44; ii., 296. Grand works are not always very old; thus, for instance, the huge Jaina statue at Kārkaṭa dates only from 1432 A. D. (see Ind. Ant. ii., 353) or from about Jakkaṇārya's time.

at Vidyānagara from 1450 (or 1456) to 1477 A. D.¹⁾ In the Canna Basava Purāṇa he appears as belonging to the lineage of the kings Harihara and Bukka, and at his court is also the above-mentioned Möggē ācārya, here named Möggē Māyi deva²⁾. “In his race” follows Virūpāksha rāya (A. D. 1488)³⁾, whom Narasana rāya (Narasimha rāya) drives away, and then takes the town (A. D. 1490)⁴⁾.—On account of the persons with whom Śingi is associated in the verse of the Rāghava čaritra, it seems very probable that he lived somewhere between 1330-1477 A. D. Is he perhaps the Śingi of the Kumāra Rāma čaritra?⁵⁾

11. Cāma arasa, a Liṅgāita, who lived at the court of the just-mentioned Praudha rāya, 1450-1477 A. D., composed the Prabhu linga līlē, *i. e.* the life of Prabhulinga who bears also the names of Prabhu deva, Allama prabhu, and Gōheśvara (guhā-īśvara) liṅga. It consists of 25 chapters with 1111 verses in Shatpadi⁶⁾. Allama prabhu is an incarnation of Siva’s gaṇanātha, and born on earth to Nirahaṅkāra and Sujñānī. To examine Allama’s mind Siva’s wife sends to the earth her own tāmasa guna, the Māyē⁷⁾, who is born of Mohinī devī, the wife of king Mamakāra prabhu of the town Banavaše in the Bēlavala deśa⁸⁾, and when a beautiful virgin is severely tempted by Allama, whom she loves very much⁹⁾. But Allama is not in earnest; according to the short tale in the Canna Basava P.¹⁰⁾, “he laughs at her in contempt, (leaves her), comes (to the grave) of Anumisha (above p. xxxi.), takes the liṅga out of (his) hand, by his instruction gives liberation (mukti) to Goggayya¹¹⁾ and Muktāyi (whom he happens to meet there), and thence goes to Basava at Kalyāṇa, where he ascends the śūnya pīṭha which till then had been taken care of by Basava”. At last he goes to Srīśaila, where he dies a little before Basava¹²⁾. In Tēlegu there is a translation of the Prabhu liṅga līlē by Pidupati Somayya¹³⁾; the Tamil translation is by Sivaprakāśa deśika of the 17th century¹⁴⁾.

1) Brown’s Tables, p. 31. 57. 2) 63, 6. 38. 3) 63, 39; Brown, p. 57. The intervening kings—Vīra R., Mallikārjuna R., and Rāmacandra R.—are not mentioned in the Purāṇa. 4) 63, 39.

5) See above p. xlix., seq. 6) Praudha rāya č. 21, 30 seq., where Cāma’s authorship of the work is spoken of. 7) Prabhul. 2, 36-41. 8) 3, 1 seq. 9) 5, 1 seq. 10) 57, 87. 88; 62, 8 seq.; see above p. xxxi. 11) Cf. Bas. P. 58, 6. 12) Can. B.*P. 62, 17. 13) Brown’s Preface.

14) Murdoch, p. 70.—Regarding the term “Allama” I perfectly agree with Mr Brown, when he says in his Dictionary s. v. Ḡalāwī “the name Allama . . . probably is borrowed from Allah, or from ‘Alamm’ a mysterious word used in the Koran for the deity. . . . The Musulman name for God was known in India before the Jaṅgama (Liṅgāita) religion arose.” The identity of the two names is in fact suggested in the Moneśvara Purāṇa, 9th chapter. Compare the story of the guru of Virūpāksha paṇḍita, the author of the Canna B. P.; Bābā Nānak, the founder of the Sikhs, and the Allah Upanishad in Dr. Burnell’s Pahlavī Inscriptions (1873), p. 15. Dr. Burnell mentions *ib.* p. 7 that a Christian was Dewan of Vijayanagara (Vidyānagara) about 1445 (under one of Praudha rāya’s next predecessors, Gaṇḍa deva, 1434-1454; Brown, p. 57 and 1457 A. D.). The Jesuit C. J. Beshi was the Dewan of Cundā Sāib, the Nabob of the Carnatic, till 1740.

2. The Vaishnava, Lingāita and Saiva period, from about 1500 (1490)-1874.

12. Kumāra Vyāsa, a Vaishnava, freely translated the first 10 Parvas of the Mahābhārata into Canarase, using the Shatpadi metre. He says (1, 6): "The Vīra Nārāyaṇa (an idol at the town of Gadagu)¹⁾ is the poet, the writer is Kumāra Vyāsa". Then he invokes Gadagu's Vīranārāyaṇa (v. 7), and calls himself his slave (v. 9). His 11th verse runs as follows: "Under the burden of the (probably Jaina) poets of the Rāmāyaṇa the king of serpents was pressed down; in the mass of Rāma-tales there was no interstice to place one's feet. Will he (Kumāra Vyāsa) take into account the inferior poets? Do not think: 'it is enough!' Is he not like (Vyāsa's son) Suka? Does not the poet Kumāra Vyāsa make dance the others, and laugh (at them)?" This author, according to the preface of Kṛishṇa rāja's Bhārata, wrote, as it seems, at or about the time of the coronation of Kṛishṇa rāja, who was king at Vidyānagara from A. D. 1504-1529²⁾. The translation of the first ten Parvas of the Mahābhārata into Tamil by Villiputtūra dates from about the 16th century³⁾.

13. Timmaṇa's Bhārata, in Shatpadi, of about A. D. 1504-1506. It is called Kṛishṇa rāja Bhārata. Its preface calls Kṛishṇa rāja the son of Narasa nṛipāla (also the son of Narasendra, Narasa narapālaka, Narasimha, Narasaya)⁴⁾, and relates that Timmaṇa nṛipa was born in the Tulu vamśa, that his son was Iṣvara kshitinātha⁵⁾, and that the son of Iṣvara was Narasa bhūvara (at Vidyānagara from A. D. 1490-1495) whose wife was Nāgamāmbē⁶⁾. "When Kṛishṇa, the son of Narasa, gloriously rules with joy, he immediately hears the (Canarese) Bhārata kathā (that seems, therefore, to have become just ready at that very time), looks at his poets, calls Timmaṇa, the son of Bhānu kavīndra, and says: 'First Kumāra Vyāsa has nicely related ten parvas. . . . Now relate thou the remaining parvas of the Bhārata!' Thereupon Timmaṇa, the son of Bhānu bhaṭṭa"

1) See above, p. li., note 2. 2) Brown's C. T. p. 57. 59. 62. 3) Murdoch, p. ci. 190.

4) Can. Bas. P. 63, 39 appears the form "Narasāṇa"; see above p. lviii., and further on No. 15.

5) Cf. Brown's remark to Ačyuta D. R., C. T., p. 57. 6) Or, according to Brown's C. T., p. 62, Nāgala devī. Narasa had two other wives: Tippakshi and Voyambikē, the second of which bore him two sons named Raṅga and Ačyuta. To Tippakshi and Nāgala devī there were born Vīra Narasiṅga and Kṛishṇa. A. D. 1495 Vīra Narasiṅga became king, and ruled till 1504; his son was the afterwards so unfortunate Rāma rāja who wedded his niece, the daughter of Kṛishṇa rāja who reigned from 1504-1529. Kṛishṇa rāja was followed by Narasa's son Ačyuta rāja, from 1530-1541, when Rāma rāja came to the throne, and 1565, when seventy years of age, was overcome in battle and killed by the Muhammadans. The Can. Bas. P. (63, 59) states that "Narasāṇa's son (i. e. no doubt his family) reigns for 51 years", i. e. till 1541, and that "Ačyuta is the last who is crowned", which probably means "is the last who dies with the crown on his head". See Brown's C. T., p. 57. 62. 16.

instructs Narasaya Kṛishṇa rāya, and recites the rest of the work in the same metre (bhāmini shatpadi). In the concluding verse attached to each chapter the son of Devakī is constantly named Vēṅkateśa or Vēṅkataśailanātha, Vēṅkaṭagiryadhīṣa, Vēṅkaṭadrīṣvara. Kṛishṇa rāya was also the celebrated patron of Tēlugu literature¹⁾.

14. About this time or perhaps somewhat earlier the Vocabulary of old Canarese terms, Tadbhavas and a few Tatsamas, called the Kabbiga kaipidi, may have to be placed, if it has been composed with the object of supplying a real want; and so it appears, for if it had been written after the next to be mentioned famous and somewhat fuller vocabulary by Toṭa ārya, it would scarcely have obtained the good name it still bears. Its author is Linga, first minister of the rāya of Uggēhallī, son of the Brahman Virūpāksha and a follower of the Virūpāksha linga at Pampāpura (2. 3. 99); he has written it to help in understanding the old and renowned Sivakavis. 100 verses in Shatpadi.

15. Toṭa Ārya's Canarese Vocabulary²⁾, the Sabdamāñjari, 120 verses in Shatpadi, belongs to the beginning of the 16th century. Like the Kabbiga kaipidi it gives the meanings of some Tatsamas, Tadbhavas and old Canarese words. The Canna Basava purāṇa relates (63, 40, seq.) that only a short time after the death of Praudha rāya of Vidyānagari (*i. e.* after A. D. 1477)³⁾ who is succeeded by Virūpāksha and the usurper Narasāṇa (Narasimha), a decline of Lingāitism or of the "Vīra Saiva ācāra" happened, and "anācāra" (*i. e.* Vaishnavism) began to prevail. At that time Nirañjana Gaṇeśvara was born on earth of Gosala Cannabasaveśvara, and was called Siddheśa; he went to the garden (toṭa) of Kaggērē, and there by his śivadhyāna became a great man, receiving the appellations of Toṭa Siddhalīṅga, Toṭa Yati, Toṭa Ārya.

16. The Canarese prose-versions of the Pañcatantra may be dated from the beginning of the 16th century, if the style of language that forms the only test regarding the age of the versions we have seen, be not misleading. Mr. Brown in the Preface to his Dictionary says that its Tēlugu translation in verse was done by the Kshatriya Baisarāju Venigalarāju perhaps in A. D. 1500. The version edited at Bēṅgalūr in 1865 by Mr. J. Garrett—who states that "to make it more complete, the Sanscrit šlokas and Canarese padyas have been included", and that "the Editor has had the advantage of consulting two excellent copies contained in the Library of the College of Fort St. George"—appears

1) Brown's C. T. p. 59.

2) 1, 2. above p. xxxv.

3) See above p. lvii.

to be from about the beginning of the 19th century. The Canarese verses in it, partly free translations of šlokas, are in Shaṭpadis, Kandas, Sīsa, an unsettled Gīta, and a few Vṛittas. One of the last-mentioned, named Cāmara, is peculiar, each of its quarters consisting of -◦.-◦.-◦.
-◦.-◦.-◦.-◦.-; it is in fact the Hamsayāna of Tēlugu prosody; see above p. xxii.

17. To the beginning of the 16th century also, appears to belong Iśvara kavi, son of Kaččuṭeśa, the modern Keśi rāja and author of the *Kavijihvâbandhana*¹⁾; for he teaches the use of the Tēlugu vadīs, *i. e.* ornaments (in verse), a subject hitherto apparently foreign to Canarese prosodical treatises, but alluded to in one of the first works of the specific Vaishṇava dāsas, whose literary period is beginning, at this time. Kanaka dāsa, the author of the *Mohanatarangini*, states (1, 20) that he will compose his work according to prāsu and vadī; and Iśvara says (ch. 2) he will teach both these in Canarese, “the vadī according to the Āndhra (Tēlugu) mārga, as they use it only in Tēlugu”; then he mentions five more common kinds out of twenty: svara vadī, *i. e.* the repetition of the first vowel of the first foot at the same place through one or more lines, especially at the places of Caesura, v. 28; sarasa vadī, *i. e.* the use of the consonants č, čh, j, jh together with ś, sh, s as initials of feet; ēkkaṭi vadī, *i. e.* the same use made of only one consonant, for instance, k; samyuktākshara vadī, *i. e.* the same use made of double consonants; and varga vadī, *i. e.* the same use made of consonants that belong to one class. Iśvara, no doubt, used the Tēlugu Appa kavi²⁾. His work, superstitious and occasionally very obscene, according to our MS., contains four chapters, *i.* about the gaṇas and their śubha, aśubha, rasa, diś, varna, vâhana, ēnē or maitrya, vaira, nakshatra, guna, graha,

1) See above p. vi. 2) Appa kavi's rule concerning the Sisapadya (v. 269) as it has been communicated to me, is the following kanda: సురపతులాస్తు రిష్టేభా | స్కృతులిరువురుగూడనోక్కుజరణముపోల్చు || బరుగునవినాలుగడుగుల | వరమముప్యేరెంటరెంటవేలయగవలయున్ || To confirm that the form of the Sisapadya of our text represents the true Tēlugu metre of that name, I adduce a verse of Appa kavi in that metre as communicated to me, which is composed only of short syllables, 36 for a line:

Karivaradaparamakṛipadharanānidharasuravinutakanakavasanananarahari * garudagamana
 naṇinakarapadanayanadalitakharadanujačayanarasakhavaraguṇanidhi * śaradhiśayana |
 paramapadanilayahariparamapurushaprakṛitikibaruḍanininunigamani * vahamupaluku
 niratamunuḥridayamunaninudalatunumanupumaniyanaghācaritajala * danibhavanuva

About the age of Appa kavi Mr Brown, in his first Essay on Tēlugu (1839), p. 11 says the poet lived some ages after Nannayabhatṭa who is placed 1130 A. D.; and in his grammar (1857) he states (p. 357) Appa kavi was posterior to the Tēlugu Naishadha (that dates from about 1400 A. D., see further on, No. 23).

kula, devatē and phala; ii. about the prâsus and vadis; iii. about the śubha and aśubha aksharas, their kula, the classification of bâla svaras and kumâra svaras, the svara kâlas and svara lingas, the alpa and mahâ-prâṇas, the kavitâpatinâmâksharas and kavitâkanyakânâmâksharas and the daśa kûṭas (combinations), and the adhidevatēs; iv. mentions the nakshatrâdhidevatēs, the bhâvas, thirty-six alaṅkritis, nine lingas, two sandhis, six prâsus, seven vibhaktis, three kâlas, three purushas, and ten nighaṇṭus as subjects that poets ought to know; then he enumerates the sixteen arrows of Cupid, the adhidaivas of the pushpâstra, the mohabheda, the kâmakalâ nâmas and sthânas, the darpakakalâ nâmas, the candrakalâs, the strîkalâ sthânas, gives a description of four viṭas, the vairâksharalekhanakrama, and lastly of the Shaṭpadi lakshaṇa. The work, excepting the Sîsa instance of the Télugu and the Shaṭpadi lakshaṇa, is written in Kandas and Samavrittas.

18. According to an obscure (perhaps spurious) dâsa hymn of only three verses, found among a number of miscellaneous dâsa hymns in our possession, the Vaishnava dâsa Purandara Viṭhala of Paṇḍaripura may have been living at Vijayanagara (Vidyânagara) in a vilambi samvatsara, on phâlguna bahula čauti śrîvâra. This year may be the vilambi year 1538, when Ačyuta deva ruled, who succeeded Kṛiṣhṇa râya in 1529 and died in 1541. If the pada be genuine and the explanation right, Purandara would probably stand in close connexion with the Baṅgâli Caitanya who from 1510-1516 "roamed all over India preaching Vaishnavism"¹⁾. At the same time a slight doubt arises whether

1) Cf. Varâha dâsa's words: "This is the dâsas' lot: they fill all the countries". Ind. Ant. ii., 312. Caitanya was born A. D. 1486, and died 1534. Ind. Ant. ii., 1. 3. At nearly the same period we find the Hindu Bâbâ Nânak in the Pañjâb, who was born 1469 and died 1539 A. D. He was "the first teacher and founder of the Sikh tenets, and laboured to reform the lives and religion of his countrymen, to break through the tyranny of priestcraft, outward ritual, and caste". He travelled in India, and visited also Makka and Medinah in Arabia. Ind. Ant. iii., p. 295 seq. Nânak, Caitanya, and Purandara lived under Muhammadan rule and influence; and besides Purandara was preceded at one of the seats of his labours, Vidyânagara, by a Christian Dewan (about 1445 A. D., see above p. lviii.). "It is remarkable", says Dr. Burnell in his Pahlavî Inscriptions (Mangalore, 1873), p. 14, "that all the greatest reformers in S. India were born near Persian (Christian and Manichaeon) settlements; Saṅkarâcârya (7th century) near Cranganore (Kôduṅgalûr in Malayâla), Râmânujâcârya (12th century) near Madras (at the ancient Christian settlement at Mayilâpura or San Tomé), and Mađhvâcârya (12th century) at Kalyâna (in the Tulu country, where before the 6th century there was a Christian bishop). The only original S. Indian poet is the Tamil Tiruvalluvan (about the 9th century, Murdoch p. xxiii.), but he was a native of San Tomé, and of very low caste; in his sister, Auvaŷâr's poems Christian influences are evident to a casual reader. In Tiruvalluvan's poem (the Kural, i. e. poem

three songs regarding the pūjā at Udupu on the Western Coast, that clearly bear the mudrikā of Purandara, are not an interpolation; for in the description of that pūjā the firing of guns (*kovi*), the jack-fruit of the Franks (*pārangī palasu*), and the mango of Goa (*Govē māvu*) are mentioned, a circumstance that seems not to be much in favor of the author having lived so early as the year 1538¹⁾. However another obscure and at the same time mutilated little hymn, belonging to the collection, seems to corroborate the statement of the first-mentioned hymn which it immediately follows, for it appears to point out Purandara's death as having occurred in a *raktākshi samvatsara*, in *pushya bahula atiśaya amavāsyē*, which may be A. D. 1564, the very year when the Vijayanagara dynasty was destroyed by the Muhammadans²⁾. The two hymns appear among the additions. Purandara is known as the author of many *Vaishṇava dāsa padas* in *Ragaleś*.

19. Perhaps partly contemporaneous with, but independent of Purandara, was Kanaka, the *Vaishṇava dāsa* of *Kāginēlē*. This appears from his *Mohanatarangini*, in which he does not refer to any *Kṛishṇa dāsas* by name, but simply to *Madhya guru* (of Udupu, 1121-1197 A. D.)³⁾

written in *Kuṭaḷs* or distichs) the indications of such influences are less precise, but still apparent. The resemblances between Christianity and the S. Indian modifications of the old Vedānta are numerous and complete, especially if the systems of Māṇi and the Gnostics are considered", etc.; p. 15: "We have, indeed, long winded romances of how Sāṅkara, Rāmānuja, and Madhva conquered all their opponents of different sects in disputations, but though all of them must have met Christians, there is not a word about them anywhere; it looks as if they were purposely ignored. That the Hindus have always been an imitative people, and ready to borrow foreign ideas, is proved by an enormous mass of evidence; e.g. writing was certainly adopted by them from foreigners; their astronomy and medicine (partly at all events) are of Greek origin; the Sikhs and similar sects are the result of intercourse with Muhammadans; and the *Brahmasamāj* derives its leading doctrines from Christianity. Mr. Fergusson considers that the Hindu architecture is of Greek origin."

1) A. D. 1519 Hindus had begun to use musquetry and cannon. Brown's C. T. sub 1519. See above p. xxxvii. French expeditions to India commenced 1604; but the name "Frank" (foreigner) may have been introduced before that time by the Arabs. Goa was seized by the Portuguese A. D. 1510, and it is not impossible that within 54 years (1510-1564) the grafted mangoes of Goa had become a common article of commerce on the Western Coast.

2) Purandara cannot have flourished in the 15th century, as has been supposed to be the case in the valuable article "Lieder Kanaresischer Saenger" by Dr. Moegling in the Zeitschrift der Morgenlaendischen Gesellschaft, xiv., 3, 502 seq., 1860. The *Kṛishṇa rāya* mentioned there is more than probably not the personage to whom oral tradition refers Purandara; cf. Brown's C. T. p. 59. The *Kṛishṇa rāja* whom people speak about and who died 1529, had as minister Appāji, who seems to have served already either his father or brother Narasinga rāja. See Tennāla Rāma *Kṛishṇa*'s story in Canarese, and Tamil (Murdoch, p. 204. 207). *Kṛishṇa rāja*, 1504-1529, was also the patron of the Tēlegu writer Allasāni Pēddanna; Brown's C. T. p. 14.

3) See Dr. Burnell's *Vamśabrahmāṇa*, p. xiv. Rāmānuja appears 1127 A. D., Weber's *Rāmāyaṇa* p. 110.

and the great tarki Rāmānuja (1, 2), calling himself the best of the dāsas (2, 1). If he was a beda (fowler), as oral tradition says, he certainly could also sing and write; for many are the Kṛishṇa songs he has composed in Ragalēs; besides these he wrote a Kṛishṇa bhaktisāra, of 108 verses in Shatpadi, and a rather voluminous work, the Mohanatarāngini (1, 37). The last-mentioned composition contains 42 chapters with 2705 verses in one Ragalē metre¹⁾. It contains various Paurāṇika stories about suras, asuras, and Kṛishṇa, addressed to his wife. He remarks (2, 1): "He who has composed the work, is Kanaka, the best of the dāsas; she to whom he has related (it), is the prudent young woman. The author of the work is Ādikeśava (a Narasimha idol, 42, 76) of Kāginēlē; if one hears the work, virtue is obtained" (cf. 1, 25). In 2, 13 he makes an attempt to enumerate the countries of Ancient India, and unhesitatingly mentions also the Höysaṇa (Höysala) and Cauṭa countries, the last one very probably being the territory of the Jaina dynasty of that name on the Western Coast, obscure members of which are still living (see further on No. 37). In v. 1, 18 he says: "I praise the good Kavīšvaras who translate the good Purāṇas"; from which it would appear that in his time Vaishṇava Purāṇas were translating into Canarese, a circumstance that partly guides one in chronological attempts.

20. The Bhārata Nighaṇṭu falls after the time of Kumāra Vyāsa, as the author states in the initial verse: "I will carefully explain the meaning of the words for which the kavirāja Kumāra Vyāsa, in the Bhārata, has become famous." 62 kanda verses.

21. The Lingāita Virūpāksha pāṇḍita finished his Canna Basava Purāṇa A. D. 1585 (63, 77). He was a disciple of Siddha Vireśa of the Hiri māṭha (chief or old convent) at Vidyānagara (1, 21 seq.), about 20 years after the town's capture by the Muhammadans. Of his teacher he says that he became the guru of seven hundred vara Khalindaras (fakīrs?), went to Makhya (Mekka), caused rain (maļe) to fall at the time of a drought, was revered by the Surītāla (Sultān), and hence was called Maļe Malleśa,², i. e. the great rain-master (1, 18. 19). The work contains 63 chapters consisting of 2898 verses in Shatpadi.

22. To about the same time may belong the Canarese Rāmāyaṇa by Kumāra Vālmīki, who dedicated his work to the Narasimha idol of Tōravē (1, 10; 113, 66. 67) in the district of Solāpura. He praises

1) Its scheme is two times: 4.4.4.4*4.4.4. 2) A Maļe rāja appears Bas. P. 44, 52; 54, 74; Can. Bas. P. 55, 44; Rāgh. Caritra 1, 49.

"Kumāra Vyāsa, the author of the beautiful Bhārata in Canarese" (1, 18; 113, 70). His work comprises 113 chapters with 5148 verses in Shatpadi, and has no *Uttara kānda*.

23. From the end of the 16th century probably dates also the translation^{*} of the Bhāgavata Purāṇa. Towards its conclusion it is said in the true Vaishnava dāsa style: "The good poet Cāṭu Viṭhala nātha has made the Canarese translation." It contains 11,298 verses in Shatpadi. The abridgment in prose of the Bhāgavata in Tamil dates from the end of the 18th century; the Tēlugu was done about 1408 A. D. by Bōmmēra Poturāju, who lived under Singama nāyudu (chief) who was the mūlapurusha (founder?) of the Veṅkaṭagiri samsthāna, and was contemporaneous with the bard Srīnātha who composed the Naishadha or story of Nala¹⁾.

24. The same may be said of the work called Kṛiṣṇa līlābhuyudaya (1, 16), a saṅgraha of the daśama skandhas of the Mahābhāgavata (1, 17), 51 chapters with 2543 rather refined verses in Shatpadi. It is of the Vaishnava dāsas' time, the author remembering the guru Madhya munipa, (called also) Ānandatīrtha āryā (1, 10). The same, regarding its authorship, appears from the following two verses: "In the shining country Pēnu-gonḍa (where at that time the wrecked dynasty of Vidyānagara still existed)¹⁾ is an excellent man belonging to the Brāhmaṇas of the great grāma of Kaḍagatūr, a person of peerless good conduct, a handsome (alagu) ārya, a big Vaishnava, a Canarese of the Northern district, a worshipper of the feet of guru Madhya muni, and a descendant of the Jāmadajñāvatsa gotra. His son is the good Veṅkārya Timma arasa ārya. His firstborn son am I, Veṅkaya ārya; and my mother is Seshāmbē, the crest-gem of young women, true to her husband, good, with lotus-eyes, and of an comprehensive understanding. I am the brother of Nārāyaṇa ārya of pure knowledge, and bear the name of Hari dāsa. Depending on Hari's grace, I have become an author; Veṅkaṭa Sauri (i.e. Kṛiṣṇa at Tirupati with the hill of Veṅkaṭagiri)³⁾ is the lord of this work" (1, 21. 22; 51, 26. 27).

1) Murdoch, p. 111; Brown's Preface to his Dictionary. The Tēlugu fragmentary Padma Purāṇa and Vishṇu Purāṇa are by Veṇnēla Kanṭi Sūrāyya (Br.'s Preface), and were done after the Bhāgavata and Prabhulingalilē (Br.'s Essay i., p. 8). 2) See also above p. xlvi. and No. 41, note. 3) Mr. Brown in his C. T., p. 2, says the Tirupati temples were built 1040 A. D. Ziegenbalg's Malabarische Götter, p. 112, it is stated that the temple at Tirupati was built by the Tōṇḍamān Ādōṇḍai, an illegitimate son of a Coḷa king. According to Ind. Ant. ii., 107 this king was Kulottunga Coḷa who conquered the Tēlugu country, and appears between 1143 and 1171 A. D.; see above p. xxi., xxix. Ziegenbalg, p. 58 (cf. 112, 116, 117) it is said that Tirupati was taken from the Saivas by Rāmānuja (12th century).

25. *Nijaguṇa yogi*, an Ārādhya Brāhmaṇa (*Saiva*), falls somewhere between 1522-1657 A. D., though vulgar tradition says, he lived 900 years ago in the Maisūr country as a petty king¹⁾. He is mentioned by Shadakshari of No. 27 in his *Rājaśekhara vilāsa* (1, 16) of 1657 A. D.; his approximate date will be known from foot-note 2. Six works are ascribed to him, viz. 1., a *Kaivalya paddhati*, chiefly on *yoga*, 174 *Ragalē* songs in the *Vaishṇava dāsa* style and under eight headings; 2., an *Anubhava-sāra*; 3., a *Paramānubhava bodhē*; 4., a *Paramārtha gītē*, in which a guru instructs his pupil in the *Vedānta*, using a sort of *Lalita Ragalē* (two times 4.4.4.3, also with final alliteration); 11 paragraphs with 1469 verse-lines; 5., *Purātana tripadis*, 77 verses in *Tripadi* regarding the sixty-three *Purātanās* (*Saiva* devotees, see above p. lv.); 6., the *Vivekačintāmaṇi*, a *Saiva* concordance of the *Vedas*, *sūtras*, *purāṇas*, etc., in *Campu*, the prose greatly preponderating; this work has been translated into *Tamil*²⁾.

1) Compare the *Nijaguṇa mahārāja* of *Can. Bas. Purāṇa* 57, 56. 2) Murdoch's Catalogue, p. 74. It is there called a "small treatise"; but in Canarese it comprises 10 *prakaraṇas*, and the Bēngalūr printed edition contains 564 pages of 19 lines each. The tradition that N. lived 900 years ago is stated and acquiesced in by *Gangādhara Madivālēśvara Tūramari*, Canarese Translation Exhibitioner E. D., in his *Saṭīkarājaśekhara*, Belgaum, 1871. Significant as to *Nijaguṇa*'s age, however, is what he says himself in the first *prakaraṇa* of his concordance under the heading "sūtra vičara", Bēngalūr edition, p. 22, viz. that there is the *Sābara bhāṣhya* for the *Pūrvamīmāṃsā* or the *Jaimini sūtra*; the *Bhāṭṭā* of *Bhaṭṭācārya*, a *ṭīkā* for the *Mīmāṃsā* *śāstra*; and for the *Sābara bhāṣhya* the *vyākhyāna* called *Prabhākara*, a *matāntara* by *Prabhākara* guru, a disciple of *Bhaṭṭācārya*; further that *Sankara* guru *Bhagavatpādācārya* composed the *Vedānta bhāṣhya* on the *Uttara mīmāṃsā*; and that *Vivarāṇācārya* wrote a *Vivarāṇa* regarding this *Bhāṣhya*; that regarding the same *Sankara bhāṣhya* a *vṛitti*, the *Pāñcapādikā*, the *Rāmānandīya*, the *Brahmavidyābhāraṇa* and many other *vyākhyānas* were done by *Sankara*'s disciples; and that also regarding the *Sankara bhāṣhya* *Vāčaspatimiśra* wrote the *vyākhyāna* called *Bhāmatī*; "for it (what?) is the *vyākhyāna* called *Kalpataru*; for it is the *ṭīkā* called *Kaustubha*".—As *punya-kshetras* he mentions (p. 421) also *Jagannātha*, *Vīthala*, *Seshāčala* (i. e. *Vēṅkaṭagiri*), *Kāńci*, *Kalyāṇa*; as a *śaktipīṭha* also that of *Hōnnāmbē* at *Sivagaṅgē*, and that of *Mahālakshmi* at *Köllāpura*. Regarding *Vāčaspatimiśra* see Ind. Ant. i., 297 seq.; 354; ii., 71 seq.; iii., 81 seq.; Aufrecht's *Halāyudha*, p. iv. The *Sabarabhāṣhya* is mentioned Ind. Ant. i., 309. (A *Rāmānanda* belongs to the end of the 14th century, Weber's *Rāmāyaṇa* p. 110).—Dr. Burnell has kindly furnished the following notes in a letter dated Tanjore, 20th October, 1874: "As regards the *Pūrvamīmāṃsā*, the *Sabarabhāṣhya* is the oldest known *Commentary*. The C. by *Bhaṭṭācārya* is the *Tantravārttika* of *Kumārlī Bhaṭṭa* who lived in the 7th century A. D. *Prabhākara Bhaṭṭa*'s *atheistic Commentary* is not known to be in existence. As regards the *Uttaramīmāṃsā*, *Sāṅkarācārya* lived at the end of the 7th century A. D. (see p. ii. of the Preface to the 1st Vol. of my edition of the *Sāmavidhānabrahmaṇa*). The *Vivarāṇa* I cannot identify. The *Pāñcapādikā* is by *Pādapadma* said to have been a disciple of *Sankara*. *Rāmānanda*'s C. has been printed by Dr. Roer; the date is uncertain. The *Brahmavidyābhāraṇa* (by *Advaitānanda*) is an abridgment of it by a pupil. The *Kalpataru* (by *Amalānanda*) was written in the reign of king *Krishṇa* (?) of *Vijayanagara* at

26. The Praudha rāya *Caritra* too may belong to the end of the 16th century. Of this there would be no doubt, if the author, when calling Maļe Malleśa his guru (for instance at the end of the chapters), means that this person was still living or that he had been educated by him¹⁾. The Lingāita author was “Adriśa appa (father), a disciple of Maļe Malleśa, and the son of Aṇṇa appa who belonged to the karē kula of the merchant-chiefs (deśai) of the Paragaṇē (Perguna) of Kollāpura in the Bijāpura prānta” (21, 38-41; 1, 25). The work contains 21 chapters with 1113 verses in Shatpadi, and tells how Jakkaṇārya related to king Praudha of Vidyānagara (A. D. 1450-1477)²⁾, whom he served as minister and who evinced an inclination towards Vaishṇavism, various Saiva stories, that are mostly, if not throughout, more detailed accounts of the legends which are sometimes only alluded to in the course of the tales of the Basava and Canna Basava Purāṇas³⁾.

27. A. D. 1657 the Lingāita Shaḍakshari deva completed his Rājaśekhara Vilāsa (14, 184), seventeen years after Cannapatna (Madrās) was founded by the English. The work forms a Lingāita novel in which Rājaśekhara, the son of the śaiva king Satyendra Cola of Dharmavatipura, is playing the chief role, and is valuable only for its fine, though very often voluptuous, diction⁴⁾. Except some verses in Raṅgālēs, it is in the pure Campū of the first Canarese period, as also with regard to grammar. Besides this work Shaḍakshari wrote a Sabaraśāṅkara vilāsa and a Vṛishabhendra vijaya in Canarese; and a Kavikarṇarasāyana, a Bhaktādhikya, and a Sivādhikya in Sanscrit⁵⁾. His Rājaśekhara vilāsa is based on a Saiva work called Bhāvačintāratna by Mallanārya (of Gubbi, 1, 78)⁶⁾. In the preface he remembers first his own guru Cīka vīra deśika, then Basava, Canna Basava,

the beginning of the 16th century). The Kaustubha (by Appayya Dīkshita of the N. Tanjore District) was written at the end of the 16th or beginning of the 17th century. Nijaguṇa cannot possibly have lived before the middle of the 17th century.... To be sure, Appayya Dīkshita was a great promoter of the Saiva religion, and sought to make Siva—the Brahma of the Vedānta. I am much surprised at the omission of the Saiva C. on the Vedānta sūtras, that by Nīlakaṇṭha. It was certainly in existence about 1500 A. D.”—Mr. Brown, in his C. Ts., places Appayya Dīkshita 1522 A. D.; the year may refer to his first public appearance.

1) See above p. lxiv. 2) See above p. lvii. 3) In 1, 31 I meet the expression “Tigula ḥānya” together with Karṇāṭa, Drāviḍa, etc.; Tigulāṇya occurs also Can. Bas. P. 62, 6; see also Ind. Ant. ii., 24. 4) Its leading scenes appear in the Maṅgalūr Anthology, Basel Mission Press, 1874. 5) Gaṅgādhara Maṭivāleśvara, p. 1.

6) See above p. lvi.

Allama, (Totā) Siddhalinga yati¹⁾, further (of the Purātanās) e.g. the Mādiga (chuckler) Cannayya who ate with Siva²⁾, Mārayya who played at dice with Sarva³⁾, the Bedā (fowler) Kannappa of Appuduvūr in the Kālaha-stigiri district who plucked out his own eyes and gave them to Bhava⁴⁾, Kōdagūsu of Kolūr who offered milk to Abhava⁵⁾, Dīpa kali who built a fort for Sivādhava, spending his whole property in his name⁶⁾, and then also Nijaguna yogi (6-16)⁷⁾. After them he thinks of Renuka ārya (ārādhyā), Rāma ārya (or Ekorāma tandē i.e. father), Paṇḍita ārya, Maruḷa ārya, Māyi deva⁸⁾, Jakkaṇa ārya⁹⁾, Malhaṇa ārya¹⁰⁾, Mallana ārya (of Gubbi)¹¹⁾, Saṅkara¹²⁾, Harīṣvara¹³⁾, Rāghava¹⁴⁾, Keśirāja¹⁵⁾, Soma (of Pālkurikē)¹⁶⁾, (Kērē) Padma¹⁷⁾, Bhīma¹⁸⁾, and Bhoja (17-19), especially praising Hari deva (Harīṣvara) again in v. 20, 79 and 88. Then he gives also his genealogy (53-68): Renukeśa (Revāṇa prabhu, Revāṇa ārya, Renuka ācārya) was born of the iṣa (linga) at Kōllipāki¹⁹⁾ as a Jaṅgama, instructed Kumbhaja (Agastya)²⁰⁾ and other munis, went to Laṅkē, fulfilled the wish of Vibhīṣhaṇa, frustrated the plans of the Siddhas, (came to Kalyāṇapura and) frightened (king) Bijjala, gave sight to a man called Tēlliga, (went to Viṣṇu Kańci and) caused the trembling of Viṣṇu's idol to cease, released from bondage many females, fulfilled the wish of Vikramārka, crushed Kharpara, preserved the Yaksha, married daughters of kings²¹⁾, and (thus he) Revāṇa prabhu obtained

1) See above No. 15. 2) Can. Bas. P. 55, 12. 3) Bas. P. 9; 41. 4) Bas. P. 9, 36; ch. 18. His history occurs also in Tamil; Murdoch, p. 77. 5) Bas. P. 9, 38; ch. 14; Can. Bas. P. 57, 39. 6) Gaṇa sahasra nāma 5, 4; Bas. P. ch. 16. 7) See No. 25.

8) Bas. P. 58, 10, at the time of Basava. 9) See above No. 10. 10) See above p. xlvi. 11) See above No. 8. 12) Above No. 7. 13) Above No. 1.

14) Above No. 2. 15) Above p. xxxiii. 16) Above No. 3. 17) Above p. lii.

18) Above N. 6. 19) Kōllipākiśa was Renuka in the Dvāpāra, Revāṇārāya (Revāṇārādhyā, Revāṇa siddheviśara, Revāṇa siddha) in the Kali age (Pañcācārya vamsāvali, taken from the Sanscrit Suprabhedāgama, 1, 18); Revāṇa's guru-throne is at Kadālipura or, in Canarese, Bālēhalli (1, 1 and conclusion, which place was founded by one of his disciples, Can. Bas. P. 62, 35 seq.). He is the first of the five ācāryas or ārādhyas who are considered to be the founders of the linga worship. The second is Maruḷa (or Maruḷa Siddha), born of the Siddhavaṭa, whose throne is at Ujjiniyāpura or Ujjini (2, 1 seq.). The third is Paṇḍita, born at Sudhākuṇḍa (see above, p. xlvi.), and his throne is at Śrīśaila (3, 1 seq.). The fourth is Ekorāma (or Ekorāma tandē), born at Drākshārāma kshetra, and his throne is at Ketāra. The fifth is Viśva, born of the Viśveśa linga, and his throne is at Kōllipāki (4, 1 seq.). The Canna Bas. P. enumerates four, leaving out Viśva (59, 21-30). Revāṇa is probably meant in the śāsana adduced Ind. Ant. i., 80 seq. (Kanna, Bamma, Nimba are names not unfrequently met in Lingāita books). An Ekāntarāma of Abbalūr appears Bas. P. 49, 2 seq.; cf. Gaṇasahasran. 8, 48; Gaṇas. 8, 53 a Mārayya of Kōllipāki is mentioned. 20) In the Tamil Siddhāntaśikhāmaṇi of the 17th century the contrary is stated. Murdoch p. 71.

21) King Rājendra Coḷa (about 1000 A. D., see above p. xxi.) gave his daughter in marriage to Revāṇa siddha, says the Can. Bas. P. 55, 23.

the son Rudramuniśvara; and when 1400 years were completed¹⁾, Reṇukācārya re-entered the iṣa at Kollipāki. Rudramuniñdra²⁾ showed forth Siva's greatness everywhere, gaining victory over the kshudra matas. In his lineage (vamśa) Uddāna śivayogi was born, whose spiritual son was Annadānīśa deśika³⁾. His disciple was Revanāsiddha deśika, who lived in the matha of Danugūr (or Anugūr). His disciple was Cikavīra, whose disciple was Shadakshari who composed the work⁴⁾.

28. To the middle of the 17th century probably belongs also the Rāghavāṅka Caritra, or the tale about the above-mentioned⁵⁾ poet Rāghava, by Cikka Nańjeśa, who was a disciple (karakamalasambhava) of Pańčavanñigē Siddha Nańjeśa, the lord of the guru-throne at Pūvalli pura (Hubballi, near Dhāravāda), who was the spiritual son of Kuruvatti Nańjeśvara, who was the spiritual son of Annadānīśa (of Shadakshari's genealogy; 1, 21. 22)⁶⁾. Cikka Nańjeśa remembers, besides others, Praudha narendra, and Jakkanārya, Cāmarasa, Vīraṇācārya, and Nirvāṇi Boleśa, who lived at his court (1, 12. 13), and also Totārya (19, 94; No. 15). The work contains 19 chapters with 1495 verses in Shatpadi.

29. From this time may date also the Lingāita translation of the Brahmottara Purāṇa or Sivakathāmritasāra, made with the help of guru Sānteśa linga, and containing 32 chapters with 1885 verses in Shatpadi. Our MS. offers no key to fix the time of its composition, except its mentioning Hömpāvāsa Hari deva (Hariśvara), its Shatpadi and the

1) 700 of these peculiar 1400 years appear in Liṅgi rāja 4 after v. 34 (cf. Can. Bas. P. 63, 41. 42) in words that are put into the mouth of Canna Basava deva, saying to Viśhabha, who returns without his linga from Anumisha to Kailāsa (see above p. xxi.), regarding his former births: "Was not Indrajit (Rāvaṇa's son) 700 years ago in the womb of Maṇḍodari (Rāvaṇa's wife), and was born? When thou tiedst the royal insignia of sacred ashes to (his) body, grace was obtained by me. Do not fear, lord of Kūḍal sangama (or Kūḍal, at the Krishṇa river)! I am the handmaid of thy handmaid". Counting back from 1160 A. D. (about the time of Basava) Rāvaṇa would have lived 460 A. D.; and counting back from the year 785 A. D., in which Basava died according to the Can. Bas. P. (see above p. xxxii.), Rāvaṇa's time would fall 85 A. D. according to Lingāita views. . . . 2) He appears at Canna Basava's time (about 1168 A. D.) and immediately after his death again. His famous disciple was Muktimuni; Muktimuni's disciple was Digambarasu Muktimuni who founded Bālēhalli near Hönnūr in the Malē deśa. Can. Bas. P. 62, 35 seq.; see above p. xlvi.

3) Mentioned in the Rāghavāṅka Kāvya, 1, 21; 19, 96. 4) Gaṅgādhara Mađivālēśvara says that he died at Ělēndūr (where at the period of Totā Siddhalinga the King Canna ödēya was a good Lingāita, Can. Bas. P. 63, 55), and that up to this day his relations are at Kollipāki, Danugūr to the South of Bēngalūr, and Ělēndūr (Yaļandūr). 5) p. li. 6) There is a Siddha Nańjeśvara at Totā ārya's time; Can. Bas. P. 63, 47. A Pańčavanñigē Canna Mallikārjuna appears Saranālilāmrīta p. 5.

late style of its language. A Tamil translation of the Brahmottara kāṇḍa Varatunga by Rāma Pāṇḍya has been referred to about the 12th century¹⁾.

30. Also the Bhaktirasāyana by Sahajānanda whose paramātmā seems to have been Siva and whose guru was śrīmatparamahamsaparivrājakačārya śrī Sačcidānanda, may possibly be referred to about 1650 A. D. The first Sačcidānanda (of five of that name) of Śringeri is the seventh guru before the present one (called Nr̄isimha Bhāratī)²⁾, and he may be meant on account of para. 31; cf. however paras. 46-48. The work is a prayer in 108 Shatpadi verses of inferior merit.

31. The popular treatise on pantheism, called Anubhavāmr̄ita, was composed by Raṅganātha (Srī Raṅga), a son of Mālinga of the Sahavāsi family, a pupil of śrīmatparamahamsaparivrājakačārya Sahajānanda guru, and an ardent follower of the Mallikārjuna liṅga of the lovely Srīgiri or Srīśaila, or of Srīgirīśvara (1, 1-3; 18, 27-36). Sahajānanda may be identical with the author of the just-mentioned Bhaktirasāyana. I see no valid objection to assigning the composition to about 1680 A. D.; and in fact vulgar tradition makes it 200 years old. It numbers 13 chapters with 856 verses in Shatpadi.

32. A rather bulky Lingāita work (our MS. is not properly numbered), the Akhaṇdeśvara (Siva) vačana, called also the Shatsthala ācāraṇa and treating on all the various highly mystical topics of the Lingāit sect, may date from this time. The form of the vačanas seems to be Ragale; the author is not mentioned, but the style is modern. The headings of the 9 chapters are: guru kārunya sthala, liṅga dhāraṇa sth., vibhūti sth., rudrākshē sth., bhakti sth., tūrya nirālamba sth., prasādi sth., prāṇa lingi sth.; the six sthalas can mean: shaḍ akshara (om namah śivāya), shaḍ dhātu, shaṭ karma, shaḍ indriya, shaḍ bhāva, shâd liṅga.

33. The following three little treatises (like which there are very many), according to their language, ideas and form, may belong to this time: 1. The vedāntic treatise of 15 vačanas, called Pañcikaraṇa, each vačana concluding with the words: "Is it not so, oh Cidānanda sadguruprabhu?" 2. The 7 Lingāvadhūta vačanas, each one concluding either with: "Oh Saṅkara, Nañjundeśvaraprabhu!", or with: "Oh Kūḍal's Cannasaṅgamadevaprabhu!" (Kūḍal is the place where Basava died). 3. The Saṅkaratatva, 7 Ragale verses told by a Saṅkara deva.

1) Murdoch p. 82. 2) Mysore Krishṇa rāja's list of the Śringeri gurus; the title put to Sačcidānanda appears in the list, p. 13, as belonging to the Śringeri svāmis.

34. About 1760 A. D.¹⁾ falls the popular composition of the Canarese so-called *Jaimini Bhârata*²⁾ by Lakshmîsa of the Bharadvâja family, a son of Anñama of Devapura (Amarapura, Surapura; 1, 11; 34, 40. 41. 47)³⁾, containing 34 chapters with 1907 verses in Shaṭpadi. Its easy style is a curious mixture of old and new forms, a peculiarity that more or less pervades all the works of the later period. There exists also a Tâluk translation of the *Jaimini Bhârata* which is very popular; it is sometimes mentioned as pañča ḍabbu, "mere fiction", which name is given to apocryphal poems that are not grounded on any classical tradition, as the *Mai Râvanačaritra*, *Satamukha Râmâyaṇa*, *Krishnârjunasamvâda*, and *Gangâ Gaurî samvâda*⁴⁾.

35. The *Vaishnava dâsa* songs of Varâha Timmappa are also to be referred to about 1760 A. D. This appears from one of the hymns that bears his mudrikâ, in which a person of *Sivabelli Mâganê* (a division of a district) is introduced as having gone with his family to the Mûḍugiri (Tirupati), to tell the Krishna idol there his deplorable state that began under a Vibudhendra yati in the *Pramâdi samvatsara* (A. D. 1759) on čaitra śuddha pañčami, when Gopâlayya of Sâgara was the karanika of the hobâli (a division of a district). The country then fell into the hands of the Navâb deva, and the devotees of Siva fled from Enupura. The manager of the hobâli, that belongs to Kanyânagara, was then Mâdrâdi Anantayya, a man of tyrannical temper. The father of the family, unable to bear the persecution, runs away, halts at Somešvara-koté, crosses the Ghatâ in coming to Bhîmakaṭte and seeing Muḍubâgil svâmi, etc., etc. A.D. 1760 the Navâb Hyder made himself master of the kingdom of Maisûr.

36. To the same time may belong the *Vaishnava dâsa* songs by Viṭhala and Madhva; the first calling himself an abhinava (new) Purandara⁵⁾, and the second remembering "the feet of the excellent

1) H. Narasimmiah, proprietor of the Vičâradarpana Press, Bengalûr, in his prospectus (1873) regarding a new edition of Lakshmîsa's work, says the poet executed his work about 180 years ago. Mr. Narasimmiah has no doubt made to his own opinion proper inquiries before printing the statement. Some say, for instance, the Munshi Tirumale Syâmaṇna of the Wesleyan Missionaries at Maisûr who knows the family very well, that the work is not even 100 years old.

2) The Sanscrit work is a Paurâṇika composition, and seems to have been in existence already before the 7th century; see Weber's Ind. Streifen ii., 392; Ind. Ant. iii., 23. 25; above p. xlivi. 3) This place, named also Devaṇâpura, is in the Bâñâvâra Tâluk of Maisûr.

4) See further on, No. 45, a Canarese composition of the same name.

5) Ind. Ant. ii., 308; the Viṭhopačaritra mentioned there, does not belong to Viṭhala dâsa. See further on.

Purandara dâsa" in his *Abhimanyu kâlaga*¹⁾, a composition in *Ragalés* of 43 pages in MS. There is a *Citrasenakâlaga prasaṅga* by Madhva dâsa of *Kuduma pura* (*Udupu?*)²⁾, taken from the *Bhârata*, in 355 *Yakshagâna* verses³⁾.

37. A. D. 1761 the Jaina *Surâla*, according to his own final statement, wrote the story of the nymph *Padmâvatî devî* for *Cennamma devî* of the *rânivâsa* (queen's house) of *Srîcandraśekhara Cikkarâya Cauṭa* of *Puttikâpura* (probably *Puttûr*, not far from *Maṅgalûr*), the present *Cauṭa ex-râyas*⁴⁾, according to this work (1, 84), belonging to the Kâdambas. The story has 12 chapters with 1671 verses in a *Ragalé* metre.

38. Very probably from A. D. 1768 dates the *Anubhavaśikhâmaṇi*; for the author, *Râmačandra*, a devotee of the *Virûpâksha* liṅga at *Hampé*, states (24, 59) that he finished his work in the *Sarvadhâri samvatsara*, by which must be meant 1768 A. D., and not 1828, as our copy was written in 1844. In verse 9 he asks a blessing of *jagadguru Mallikârjuna, Panditâradhya, Onnama ācârya* who is an *avatâraśishya* of *Aghahara* (*Siva*), and *Saṅkarâcârya* in the *mâṭha* of *Sringaripura* on the southern bank of the *Tunga*; and in chapter 9 he relates a story about *Saṅkarâcârya* defeating the Jainas at *Kâsi*. The mention of *Saṅkarâcârya*, the founder of *Sringeri*, is a circumstance very rarely met with in Canarese compositions. Regarding himself the author says: "The purohita of my house is *Bömmi batṭa* of *Jâḍa* (weaver) *Hêbballi*. When *Pedda arasa* of the *Gautama* gotra, of the great *Āngirasa* *Āyâsyâ* pravara, of the *Baudhâyanâ* sûtra of the *Yajuh* *śâkhâ* of our *Yajurveda* invested me with the sacrificial thread (*muñji*), he readily and cheerfully gave me instruction regarding the thread (*yajñopavîta*) and the *gâyatri*; and by this grace of the guru I set forth the *Anubhavaśikhâmaṇi*. The *kâraṇika* *Govinda Sâmba* of *Mayyûrapura* is my maternal uncle and guru, who took my hand, taught (me), and showed (me) the road to good poetry". His own father was *Râmačandra*, the *karaṇika* of the village *Kurutukotë* of the *paraganâ* of *Krutapura* (1, 10-12). The work contains *Saiva* legends first told by *Gautama muni* to

1) Ind. Ant. ii., p. 309. 2) Ibid. p. 310. 3) *Yakshagâna*, a term not in the St. Petersburg Lexicon, in Canarese and *Telugu*, denotes "a melody". Mr. Brown s. v. says: *Yakshagâna* is "poetry written rather to suit an air than according to the strict rules of prosody". But such licence is not to take place in Canarese, as it includes all the metres; respectively *Mora-metres*, that are fit for being chanted: *Kandas*, *Ragalés*, and *Shaṭpadis*. As a work composed in the *Yakshagâna* style, he mentions e. g. a *Sitâkalyâna*. Cf. the *Sitâkalyâna* of our list, No. 52. 4) See above p. lxiv.

Gambhîra râya of Ratnagiri pañña in Kâśmîradeśa, who in the end with his town went to Kailâsa; and then, under the appellation of Gambhîrarâjačaritra, by Satyaśivayogîndramuni to Uttamarâja of Kântâvatipura in the North, who obtained the same benefits from them. Chapter 24, 22 the author states: "When I saw this poetry that, with joy, had been composed in Sara shaṭpadi by Râghava, the spiritual son of Hampé's Harihara¹⁾, I learned its meaning by the guru's grace, and composed it in Bhâmini, Vârdhika, and Sara shaṭpadi". He observes 24, 58 that the benefits derived from hearing his composition are similar to those derived from hearing the Bhâgavata and Purâṇas, probably meaning Canarese translations of them.

39. To the later days of the Vaishṇava dâsas seems to belong the Nalačaritra,—9 chapters with 481 verses in Shaṭpadi,—the author of which calls his Kṛishṇa the Canniga râya (*i. e.* Raṅganâtha) of Varapura, for instance, 1, 2, 3. The two Tâlugu translations are mentioned above under Nos. 2 and 23.

40. Here we venture to place also the Nijalinga śataka, 100 verses in Shaṭpadi in praise of Siva, the language resembling that of the padas of the Vaishṇava dâsas. Each verse towards its end contains the words: "Oh Nijaliṅga bhavabhaṅga!" The last verse says that the author's linga has its abode at Kadrubhavapura (Pampâpura?) on the shore of the Tungabhadra²⁾.

41. About 1800 A. D. the Lingâita Sarvajña's Vačanas in Tripadi may have been composed, with such headings as guru karuṇa paddhati, linga p., iṣṭa linga p., bhakta p., jñâna p., etc.³⁾ MSS. of them vary to a great extent: a Bēṅgalûr edition (1872) contains 105 verses, a Dhârvâda one (1866) 225; whereas one of our MSS. (A.) has 398 verses, although a chapter on kâlajñâna is wanting, 33 verses of which are contained in another incomplete MS. (B.). This chapter also is not in the other recensions. A. contains forty riddles (ögatu, ch. 21)⁴⁾ and

1) See above p. liv., where it is stated by the author of the Râghavâṅkačaritra that Râghava has invented the Shaṭpadis. He means the modern Shaṭpadis, that are unconnected with Nâgavarma's devâkshara-feet, as is seen from Râghavâṅka c. 19, 82 seq., where he adduces patterns in short letters of the Vârdhikya, Sara, Kusuma, Bhoga, Bhâvani (!) and Parivardhini, and introduces another kind, the Uddan̄da shaṭpadi, which regarding the number of Moras is exactly like the Vârdhika of our text (337), whereas his Vârdhikya pattern in our two MSS. lacks two Moras in each hemistich; but the Vârdhikya in which he has composed his work, quite agrees with our rule 337. 2) v. 81 contains the Hindusthânî term "lâcâr", needy. Nijalinga is also a proper name of men, see *e. g.* Bas. P. 59, 1; Gaṇasah. 8, 10. 3) Cf. Ind. Ant. ii., 23. 4) There are also riddles in Tamil, Murdoch p. 208.

a story of 15 verses told by the author regarding himself (ch. 22), neither of which is in the other recensions. According to the said story Sarvajña was the illegitimate son of the Saiva Brâhmaṇa Basava arasa of Mâsûr (in the zillah of Dhâravâda), and had been born of a widow, a Mâlava woman, whom his father, in returning from a pilgrimage to Kâši to obtain a prasâda for a male child, had met in the potters' street at Ambalûr, and upon whom he had bestowed his specific Sivaprasâda. Sarvajña's prophetical sentences are, we think, based upon the kâlajñâna in the Canna Basava Purâna (63, 60 seq.); but he goes further, stating that before the great Lingâita ruler who is to come also according to the Can. Bas. P¹). to restore the Kalyâna dynasty, called Basavanta deva or Vîra Vasavanta, Raṅgadurga (also: Raṅgapatna, Raṅgapura, Srîraṅga)²⁾ will be taken by people with trowsers and hats (töppigë), an event that cannot well refer to Srîraṅgapaṭna A. D. 1610 becoming the seat of government of the Maisûr dynasty in succession to that of Vidyânagara in that place; but probably refers either to its being taken by Haidar in 1761, or by the English in 1799.

42. From the beginning of the 19th century may date also the Kumâra Râma Caritra composed by the Liṅgâita Raṅgayya, son of the pañcâla (artificer) Canna Bhujaṅga of the Canarese country, in which he

1) It says, he will be born in kali 4683 in the svabhânu samvatsara (i. e. either 1582 or 1583 A. D.), will go to the town that bears the name of Basava and is in the midst of Ennê-kâveri, and after the final destruction of the Narasimha dynasty by the Turkas will come to Vidyânagara, take possession of the Bâliyâ bhanḍâra, and rebuild Kalyâna; 63, 64-70. (The Purâna dates from A. D. 1585). 2) Raṅgadurga, etc. is very unlikely to mean the island Srîraṅga opposite Tiručinâpalli in the Kâveri, that contains two pagodas, one of Vishnu or Srîraṅga, and one of Siva or Jambukeśvara. The following to some extent only probable dates may be mentioned: 1565 A. D., after king Râma's defeat, his general and minister of Vidyânagara, took the government. 1572 Tirumalé, a brother of Râma, held the rule for some time at Pĕnugõnda (see above No. 24) and at Srîraṅgapaṭna, and then was succeeded by Srîraṅga. 1585 or 1591 Vĕnkaṭapati followed, since 1594 at Candragiri, 11 miles from Tirupati (cf. Ind. Ant. ii., 371), during whose reign Srîraṅgapaṭna was once besieged by the nâyaka Vîrappa of Madhurâ who, however, was driven home; but 1610 Râja ūdëya of Maisûr conquered that city, and made it his capital. 1630 Vĕnkaṭapati was followed by Râma. 1640 Srîraṅga ruled, who made a grant to the English of the site of the city of Madras, that after his father was called Cannapaṭna; 1647 he was conquered by the Sultân of Golakõnda, and became a fugitive (see above p. xlvi.).; and 1663 the Vidyânagara dynasty ended with him. 1677 Vĕnkaṭa deva mahârâja ruled Tiručinâpalli. 1687 the first Môgal force entered the Carnatic; 1710 Sâdat ulla khân became its first Navâb; 1736 Tiručinâpalli got into the power of Candâ sâheba, the son-in-law of the Navâb of Arkâdu. 1741 Tiručinâpalli was taken by the Mâhrâtâs. 1750 Candâ sâheba appears again as a rival Navâb of the Carnatic, 1757 with the French blockaded his rival and the English at Tiručinâpalli, etc.

remembers the Vighnarâja idol at Tagadûr (8, 8. 9)¹⁾. It contains 11 chapters with 1915 verses in the same Ragalet metre that Kanaka dâsa used for his Mohanatarañgini. For its contents see above p. xlix. seq., and compare further on para. 66.

43. Probably about the same time the *Sivaśaranalîlâmrita* was composed, that contains stories regarding Lingâita devotees, based on the Basava and Canna Bas. Purânas. It has 11 chapters with 4220 Yakshagâna verses according to the Bëngalûr printed edition (1871), from which, however, our MS. differs to a considerable extent. The author is Cannappa ayya of the town of Niḍugal, to the South of Hampé, the Southern Kâši, where the Virûpâksha liṅga is (p. 5. 279).

44. Here may be mentioned as probably belonging to the same time, the *Moneśvara Purâṇa*, by an author who says that he knows nothing concerning the rules of poetical composition, making obeisance to Gaṅgâdhara gurunâtha (1, 9. 11). It is a story about a *Mona* (or Mauna, 7, 11. 32; 8, 6), who does very extraordinary feats, e. g. raising people from the dead (as many Liṅgâitas at and since Basava's time are declared to have done) being a trifle to him. He was born to a kammâra (blacksmith) Kallappa²⁾ or Hâvappa and his wife Hâvakka of Hâvinâlpura in the grâma of Gonâl near Surapura (1, 19; 2, 8. 9), and was an incarnation of *Mona* liṅga. Kumâra *Mona* kills the king's son; to those who endeavour to seize him, he appears as *Mona* phakîr, assumes his original form, and restores the prince to life. In course of time he goes to Kâši (3, 45), and afterwards appears at Bîjâpura where the Muhammadans rule under a Pâčcha, who do not worship any idols in the great Masûti (mosque) there, but teach the Kurân (4, 18-25). *Mona* assuming the guise of a mad *Mona* dîn or *Mona* phakîr enters the mosque, calls out "Allallâhâyahâ", approaches the Mulla who is reading the Kurân, and by his magic power causes one of his shoes to fall from above down on the Kurân as if it fell from heaven by *Siva*'s power. For this offence he is killed by the Pâčcha's order, but remains alive, whereupon he is adored as *Mona* Pâčcha (ch. 4). Then there is a Gaṅgappa phakîr who is like a son of Moneśa (*Mona* 5, 38), and other phakîrs that stand in close relation to him: Siddhasâheba phakîr (7, 31), Bâbâ ph., Pańča ph., and Bâla ph. (8, 4-11). Chapter 9 occurs, amongst other similar comparisons

1) At Tagadûr there lived, about Toṭa ârya's time (see above, No 15), a Liṅgâita Prabhu, Can. Bas. P. 63, 33; about the same time there lived a Nańja râya, v. 55, probably of Maisûr (A. D. 1401-1432). 2) A Kalli, Kallayya, Kalla of Hâvinâlpura of an earlier time appears Bas. P. 9, 44; 55, 26; 58, 7; Can. Bas. P. 57, 6 (Hâvina Hâl); cf. Gaṇasah. 8, 26. 39.

e. g. that "amîn" is the same as "mona", also the declaration that the term "Allama" is identical with "Allah". The Monešvara of the story, whosoever he may have been, must have lived somewhere between the years 1489-1686, when the Bijâpura kings ruled.

45. The Gaṅgâ Gaurî Samvâda too I place here, though with some diffidence. It relates how Siva in company with Nârada going to seek for another wife, after much hardships found Gaṅgâ, brought her home, put her on his head and Gaurî on his knee, and for his own and the world's amusement caused both to fight together. It contains 5 chapters with 835 Ragalê verses, and professes to have been first told (at Bijjala's time) by Nîlammë to her husband Basava at Kalyânapura. It has been stated already that a composition of the same name exists in Tâlugu¹⁾.

46. The Jñânasindhû, a large treatise on Vedântism for the masses, by Cidânandâvadhûta, whose guru was Cidânanda (Sačcidânanda) Bhârati who was in the Ayodhyâpura (Srîngerî) on the bank of the Tungabhadra (1, 1-25). The negligent language of the work compels one to refer it to this late period, and to suppose that this Cidânanda Bhârati was the last guru of this name at Srîngerî²⁾, the immediate predecessor of the present one, according to the Srîngerî guru list that A. D. 1854, after the death of Sačcidânanda Bhârati, was composed by Kriṣṇa râjendra of Maisûr, son of Câma râja, who was set aside in 1832 and died in 1868. The Jñânasindhû, therefore, probably dates from about 1830. 46 chapters with 3486 Shatpadi verses.

47. Probably a few years prior to the Jñânasindhû Cidânanda himself composed the Cidakhaṇḍânubhava sâra, wherein he says he intends to make the meanings of the Upanishats or the Vedânta popular (2, 3, 10, 11). 8 chapters with 537 verses in Shatpadi.

48. The Haribhakti rasâyana, another kind of Vedântic treatise for the people, also bears Cidânanda's name, who states (1, 16) he does not know the parama rahasyas told by the Vedântas, nor what the Kâpilas say, nor the way in which the Pâtańjâlas and Sândilyas roam, nor the various Āgamas and Paurâṇas; he will speak by the grace of the sadguru. But in the concluding verses of the first four chapters he asserts that he has given the essence of all the Āgamas and Paurâṇas; and, in the end of the fifth, also that of the whole Āmnâya (vedic texts). 5 chapters with 301 Shatpadi verses.

1) See above No. 34. 2) See above Nos. 30, 31. The Sačcidânanda mentioned there cannot well be of so late a date, as he was the guru of Sahajânanda, whose pupil, it seems, was Raṅganâtha.

49. The *Anubhava rasāyana* by Kṛishṇa rāja of Maisūr, mostly in prose, evinces the style of a tract, and may have been written in opposition to Mission tracts. It was printed at Bēngalūr in 1865.

50. A translation of the *Sukasaptati*, or seventy tales of a parrot, was made by a servant of Basava kshitīśa, who says that Kōdagi pura's Nārāyaṇa will bless those who hear it (1, 17). 70 chapters with 2937 verses in Shaṭpadi.

51. A. D. 1830 the *Vīthopa* (Vithoba) *Caritra*, also called *Vīthala Caritra*, was composed at Kundāpura on the Western coast by Vēṅkaṭeśa bhaṭṭa and one of his friends¹⁾, describing how a Brahman child that was to be sacrificed for the attainment of riches, was saved by the interference of Vīthala (Kṛishṇa) of Paṇḍari nagara. 70 Ra-gaḷe verses.

52. About A. D. 1830 a Sārasvata Brahman, called Gērsappē Sāntayya, who was Principal Sadaramīn at Maṅgalūr (Kshemapura) where he died about 25 years ago²⁾, began to compose a number of tales on subjects taken from the Bhārata and Rāmāyaṇa in Yakshagāna metres, to be used at dramatic performances (*nāṭaka*)³⁾. Such compositions bear the name of prasaṅgas. Of Sāntayya's compositions may be mentioned: the Bhīṣma parva, Droṇa parva and Karṇa parva; an Ekādaśī prasaṅga; a Jarāsandha kālaga (fight), a Surathasudhanva kālaga; a Saubhadrā kalyāṇa; a Sītā kalyāṇa⁴⁾, wherein the author's idol is called Kshemapurīśa, 84 pages in MS.; Sītāviyoga Lavaṇasamhāra, which the author designates as belonging to the Prākṛita Rāmāyanottara⁵⁾, calling his idol Kshemapuraniśa and Kshemapureśa, 80 pages in MS.; and the Rāvaṇadigvijaya, from the Uttarakāṇḍa of the Rāmāyaṇa, wherein the author appears as a devotee of Vēṅkaṭa of Kshemapura or of Kshemapureśa, his Gaṇeśa being at Sarapura, 65 pages in a Maṅgalūr lithograph.

53. Similar productions, probably of the same age, are: the Lava-kuśa kālaga of the Nāṭaka Rāmāyaṇa, 453 Yakshagāna verses, at the end of which Srīraṅga whose abode is at Kanpuri, is invoked, a Dhāravāḍa lithograph, 1867; and the slaughter of Kīcaka by Bhīma, etc. from the Yakshagāna Virāṭparva, the author of which invokes the īsa

1) This statement which annuls the supposition expressed in Ind. Ant. ii., 308, is taken from a MS. that since came to hand. 2) Mr. Bālappa, a Sārasvata, and Sanscrit teacher at the Government School at Maṅgalūr, has been kind enough to give us these particulars.

3) The Nāṭaka Rāmāyaṇa in Tamil is referred to the 18th century; Murdoch p. 199.

4) Above No. 36, note 3. 5) The Tēlegu Uttara Rāmāyaṇa, that superseded the older versions, was written by Pushpagiri Timmanna about A. D. 1790; Brown's Preface.

(linga) that dwells at Sarasijabhabavapura or Ajapura, 423 verses in a Dhâravâda lithograph of 1867.

The works we are now going to enumerate, have all been composed in the 19th century, and some of the authors are likely to be still alive. They form some of the publications of Bëngalûr and Dhâravâda native presses, from A. D. 1864-1872; the lithographs from Dhâravâda simply ruin the eyes.

Publications of Bëngalûr:

54. Tënnâla Râmakrishna hâsyarasa kathâ, 20 stories in prose regarding the jester Râmakrishna, who was attached to the court of Krishna râja of Ānégöndi (1504-1529) whose minister was Appâji. It exists also in Tamil (Murdoch p. 207).

55. Bâlagraha, a superstitious treatise on children's diseases.

56. Betâla (Vetâla) pańčavimśatikathâ, in prose, a translation of the twenty-five tales related by the Betâla (goblin) to Vikramârka.

57. Sânanda gańeśvara kathâ, in Yakshagâna verses, based on the 56th chapter of the Canna Bas. P. The ṛishi Pûrnavitta obtains from Siva his son Sânanda who takes all the inhabitants of Yamapura to Sivapura¹⁾.

58. Hamsa vimśatikathâ, in prose, translated by S. Krishnayya. This series of twenty amorous stories narrated by a Hamsa, has been translated also into Télugu verse (Brown's Preface).

Publications of Dhâravâda:

59. Kathâsâgara, 53 stories in prose, composed by Mânavi Vîrapappa of Bhrûpura (Hubballi) in A. D. 1851.

60. Kâmadahana Ratipralâpa Dundumë (dundumë=wanton or bombastic composition), 27 verses.

61. Krishnapârijâta, 128 pages, in Yakshagâna verses,—a love affair between Krishna's wives, arising on account of a pârijâta flower brought by Nârada to Krishna,—by Aparâla Tammanâna of the Râyačûr district.

62. A Krishna lîlâ of 16 verses.

63. A Krishna lîlâ Dundumë, 25 verses, the last of which mentions śriguru of Kundagölla.

64. Krishnârjuna Dundumë, 142 verses, as it appears by Kali Basava Lingayya who, invoking the favor of the guru of Kund-

1) The same is told of Siddharâmeśa, the friend of Canna Basava. Can. Bas. P. 59, 12.

göllä, composed the work by the wish of Kēńcendra and Sirasa of Bhrûlatâpura (Hubballi), sons of Timmendra and Mâjavva.

65. *Kaivalyapaddhati gîtâ*¹⁾, in Yakshagâna verses, a sort of Lainga dâsa padas, frequently referring to Liigâita legends, by one Ěragambali Siddha varalinga or Shađakshari deva (?). 70 pages.

66. *Komâra Râma kathâ*, an episode from the work mentioned above No. 42, in an enlarged form and Yakshagâna verses, treating of the vile desires of Ratnâjî, one of Kampila râya's wives, for her husband's son, the hero Râma. 58 pages.

67. *Jalaśilpi palliśakunâdi šakuna*, or omens regarding the building of tanks, wells, etc.; and omens connected with lizards, etc. 32 pages in prose.

68. *Dîpa Kali čaritra*, or the story of the šivabhakta Dîpa Kali of Kańcipura in *Colamandala*²⁾, based on Basava P. 16, apparently by an Ambuligé Canna Mallîša. 1,5 he says: "Pâlkurikë's Someša uttered the story of the Siva šaraṇas (devotees), and Bhîma kavi uttered the Basava Paurâna". 9 chapters with 1058 Shatpadi verses.

69. *Dhanańjaya Nighańtakâ*, a Canarese tîkâ professedly on 202 verses of Dhanańjaya; but 21 verses only are given in full.

70. *Draupatî mânaharanya Dundumë*, 67 verses, by a disciple of Cokka Siddheša of Bhrûlatâpura (Hubballi).

71. *Dhâravâda Varelavaranya Dundumë*, 33 verses about the Varelas, a class of people at Dhâravâda.

72. *Nuli Candayya šârada*, a praise of the Liigâita Nuli Candayya of Basava's time (Bas. Pur. 58, 7). 25 verses.

73. *Pallî saraṭâdi šakuna*, or omens of lizards, chameleons, etc.³⁾ 20 pages in Sanscrit and Canarese, taken from a Bombay publication.

74. *Vîra Saṅgayya Dundumë* (cf. Bas. P. 58, 2), a sort of Liigâita love story, by Sâli Canna Basava of Tantupura (Dhâravâda).

1) The Dhâravâda editor, on the title-page, says it is a gîtâ sung by Shađakshara svâmi; he perhaps means the author of the Râjaśekhara vilâsa, see above p. lxvii. The first verse is as follows: "As all šâstras declare, thou art the spotless guru for all and all, I have understood by (or under) the name of Ěragambali Siddhavaralinga; oh Hara, thou hast made dîkshâ to me; by (or under) the name of vara Shađakshari deva thou hast let me know the anubhava of the Siva šâstra." In the Maṅgala verses on page 70 Canna Vrishabha of the Tarabet maṭha of Tantupura is mentioned, called in one of the following verses Dhâravâda's Can. Vrishabha. Tantupura is a translation of Dhâravâda. 2) The person is mentioned also in Gañashasranâma 5, 4. 3) I possess two treatises on fate in MS., one is called Navaratna cintâmani in Canarese; the other is a Nakshatra tilaka, Sanscrit and Canarese. The first-mentioned seems to belong to the 19th century.

75. *Vetāla pañčavimśakathā*, in a translation quite different from that of No. 56.

76. *Vaidya ṣâstra*, expressly prepared for the press.

77. *Vaidyāmṛita*, translated from the Marāthī.

78. *Saraṇu Basava Ragaḷē* and *Saraṇa Basava Ragaḷē Kanda*. The first of these Liṅgāita praises forms 100 verses, each of which ends in "Saraṇu Basava"; of the second (p. 26 seq.) it is not easy to determine the end, as it is printed together with matter that seems to be different¹⁾. On page 36 the following words occur (see above Nos. 3. 5. 6. 7): "I will mention the names of the poets who praised the Basava purāṇa;... Somanātha kavi composed the Basava Purāṇa in Āndhra, and Bhīma in (Canarese) using the Shaṭpadi metre;... Saṅkara ārādhya, the lord of the poets (kavīvara), was pleased to tell the story fully in Sanscrit; Siva kavi of Bālačandra nagara composed it with vastuka;... and then the Catura Basava linga (the author probably meaning himself) has elegantly written the granthārtha by the grace of Yatipura's Siddheśa".

79. *Sivapārijāta*, or the story how Pārvatī rejected Vishṇu and married Siva, throwing on his neck the pārijāta garland. 3 chapters in Yakshagāna verses in 18 pages.

80. *Sivabhakti sāra*, 107 verses in Shaṭpadi, by Sivadhyāna Rāmayya, the chief disciple of Gaṅgādharā Bhārati svāmi.

81. *Sivarātrī kathā*, or a story about a cruel fowler²⁾ who at night unconsciously threw some Bilva leaves on a neglected liṅga, when Siva's messengers came and invited him to come to Rajatādri (Kailāsa). 101 verses in Shaṭpadi dedicated by the author to guru Govinda.

82. *Simhāsana battisuputtaḷē*, or thirty-two stories told by thirty-two puppets of Vikrama rāja's throne to Bhoja rāja, in prose, translated from the Marāthī by one Canna Basava and Basava Liṅga.

83. *Sudhāma čaritra*, a story of Kṛiṣṇa's friend Sudhāma, 6 chapters with 148 Shaṭpadi verses. 1, 3 yati, vadī, and prāsu are mentioned.

84. *Subodhāmṛita*, a collection of 22 miscellaneous stories in prose.

85. *Subhāshitagrantha mālā*, a collection of alphabetically arranged Sanscrit verses with a Canarese translation. 72 pages.

1) The small volume of 48 pages wherein it occurs, contains also an Aksharamālā in praise of Siva, this word forming the end of each of the 51 verses, ascribed to Saṅkarācārya. It begins: abhutavigraha amarādhīśvara | agaṇitaguṇagāṇa amitaśiva || 1 || ānandāmṛita āśritarakshita | ātmānanda maheśa śiva || 2 || *Also a Mahimna stava by Pushpadatta has been printed at Dhāravāḍa, 42 verses in Sanscrit with a Canarese translation.

2) Cf. Bas. P. 58 v. 3 śivarātrē Saṅgayya, v. 6 śivarātrē Saṅkaṇṇa.

86. Sauminî kathâ, 98 verses in Shatpadi. The author is Basava Linga, the son of Mađivalâ of Kundagöl . The Brahman woman Sauminî walks in a dissolute way, is driven away into the jungle and lives there with a fowler with whom she eats flesh and drinks brandy, so that when she dies, Yama curses her to be born again as a miserable low-caste woman. As such she once follows the pilgrims to Gokarna, where she quite accidentally offers a Bilva leaf to a li ga, and therefore is taken to Kail sa.

87. Hubballi varnana Dundum , 9 verses of a low character.

88. Hubballi marka a Dundum , 5 stupid verses. The author is a son of Canna Vrishabha (Basava) and belongs to the Tarabet-s ali ma ha of Dh rav da (see above No. 65, note)¹⁾.

In the above list are no doubt many omissions, though it contains all the generally known and read native productions so far as they have not been executed by Christians. I have given what I happened to have at hand. May the present volume form a small contribution towards a History of Canarese literature! Its defects will doubtless be excused by all who know the difficulties connected with first attempts of a similar character.

Of Tamil literature it has been said by Dr. Caldwell that "it is the only vernacular literature in India which has not been content with imitating the Sanscrit, but has honorably attempted to emulate and outshine it." But my own impression is that the more Canarese vernacular literature becomes known, the more evident it becomes that it will fully bear comparison with any other vernacular literature of the South.

Mercara, 19th October 1874.

F. Kittel.

1) Canna Basa appa and Basa Linga appa, Dh rav da's Deputy Educational Inspector (Dip ti Ijyuke anal Inasp ktara), ventured on a translation of Shakespear's Comedy of Errors (K med i âph Yarasa), and anno. 1871 had it printed at Dh rav da under the title "A wonderful story that will cause to laugh who do not laugh."

CORRECTIONS

REGARDING THE PREFACE AND ESSAY.

Page V, line 27, from top, supply a comma after "occurs".

- P. X, note 1, not "śaiśvadanā", but "śasivadanā".
- P. XIII, l. 21, f. t., not "1633", but "1643".
- P. XVII, l. 15, f. t., not "sarajijodara", but "sarasi(j)odara".
- P. XVIII, l. 14, f. t., not "Kaundinya", but "Kaundīnya".
- P. XXIV, No. 5, not "the Tirumalē", but "Tirumalē".
- P. XXV, l. 23, f. t., not "found also", but "found as such also".
- P. XXVIII, note, l. 20, from bottom, strike out the stop after "Basava".
- P. XXIX, l. 19, f. t., not "two verses¹⁾ and was", but "two verses¹⁾, was".
- P. XXXI, l. 4, f. t., not "from the instances", but "only from instances".
- P. XXXI, note, ls. 3-4, f. b., not "where king Nirahankāra (according to the Can. Bas. P.) or Mamakāra (according to the Prabhulingalilē) ruled with his wife Sujnāni or Mohini devi", but "where king Mamakāra ruled with his wife Mohini devi".¹⁾
- P. XXXIV, note, l. 6, f. b., not "became", but "had become".
- P. XXXV, note, l. 16, f. b., not "Two others", but "Two others in the Rasaratnākara".
- P. XXXIX, note, l. 1, f. b., not "Mahâsragdhara", but "Mahâsragdharâ".
- P. L, l. 3, f. t., not "Penagöndē", but Pēnagöndē".
- P. LVIII, note, l. 2, f. b., not "Cundâ", but "Candâ".
- P. LX, l. 1, f. t., not "recites", but "relates".
- P. LX, l. 18, f. t., not "of some Tatsamas, Tadbhavas", but "of some Tatsas, of Tadbhavas".
- P. LXV, l. 18, f. t., not "The same, regarding its authorship, appears from the following two verses", but "The same appears from the following two verses regarding its authorship".
- P. LXV, l. 27, f. t., not "an comprehensive", but "a comprehensive".
- P. LXIX, l. 16, f. t., not "Boleša", but "Boleša".
- P. LXIX, note, l. 1, f. t., not "Liṅgi", but "Siṅgi".
- P. LXX, l. 2, f. t., not "Varatunga by", but "by Varatunga".
- P. LXX, l. 27, f. t., not "shâd", but "shad".

1) The curt sentence in the Can. Bas. P. allows also the meaning of the Prabhulingalilē.
See p. LVIII.

ನಾಗವರ್ಮಾ ಪ್ರಂದಸ್ತು

NĀGAVARMA'S PROSODY

ಶ್ರೀರಸ್ತು!

(INTRODUCTION)

(ಪ್ರೀತಿಕೆ)

1. His work of the Kavirājahamsa, for its excellence, commands the esteem even of Kālidāsa.

ಚಂಪಕಮಾಲಾವೃತ್ತಂ

ರಚಿತ-ಪದ-ಪ್ರಸನ್ನ-ಪರಿಪೂರ್ಣ-ರಸಾವಹಮಧ-ಯುಕ್ತಮಾ
ಗುಚಿತ-ಪುರಾಣ-ಮಾರ್ಗ-ಪದ-ಪದ್ಧತಿ-ಬಂಧುರ-ಬಂಧಮೆಂಬಿದೂ |
ರಚಯಿಸೆ, ವಾಚ್ಯ-ವಾಚಕ-ವಿಶೇಷ್ಯ-ವಿಶೇಷಣ-ಲಕ್ಷ್ಯ-ಲಕ್ಷ್ಯ-
ಪ್ರಚುರತೆ ಕಾಳಿದಾಸನುಮನೇಳಿಗಿತೀ ಕವಿ-ರಾಜರಂಸನಾ. || 1 ||¹⁾

1) Before this verse there are 6 Mangala verses (stanzas) in M. and Sb. of which v. 6 (an invocation of Bhāratī) is also in Sa. as v. 3, in Rc. as v. 1, and in B. and D. as v. 3; and of which v. 1 is also in B. and D. as v. 2. H. Ra. Rb. and Rd. contain no Mangala verses. H. and Ra. begin with simply stating that Nāgarvarma told his wife, he was going to teach her prosody as he had learned it, viz. according to what Piṅgala heard when the devī (no name) was telling prosody to the devī, and afterwards told the Rishis (the reading differing from that of v. 22 of the text, the English heading of which is to be compared); Rb. begins with the Pratishṭhā, resp. v. 80 of the text; Rd. with a verse after our verse 34, that has not been adduced in this edition. See note to v. 34.

2. At the request of the learned the work has been composed.

ಕಂದಂ

ಬಲ್ಲರ ಬಗೆಯಂ ಕಲ್ಲುವ
ರೆಲ್ಲಂ ಮುಂಗೊಂಡೊಜುಲ್ಲು ಕೇಳಲ್ಪ್ರತಂ |
ಬಲ್ಲನೆನಲ್ಪ್ರಾಟಿವಿಕ್ಕಿದ
ಚೆಲ್ಲದ ಪೋಲಪ್ರಾವರ್ಮಾಗೆ ಹೇಳ್ಣಂ ಕೃತಿಯಂ. || 2 ||¹⁾

3. Only a poet like the author can write with elegance.

ಕರಮಸ್ತಾಕ್ಷರಮುಚಿತಾ
ಕ್ಷರಮವಲಂಬ-ಪ್ರಸನ್ನ-ಮತಿ-ಮಧುರಮಲಂ |
ಕರಣ-ಯತಮೇನಿಸೆ ಹೇಳಲ್
ಧರೆಯೋಳ್ ಕವಿ-ರಾಜರಂಸನೆಂಬ್ಬಂ ಬಲ್ಲಂ. || 3 ||¹⁾

4. Nâgavarma's genealogy²⁾.

ಜಗದೋಳಗಿದೊಂದು ಮಿಗಿಲೆನೆ •
ನೆಗಳ್ಳಿದುರ್ದು ವೆಂಗಿವಿಪಯುವಾ ವಿಪಯೆದೊಳಾ |
ಭ್ರಾಗಣ್ಣಾತಮೇನೆ ಸಪ್ತಗ್ರಾ
ಮಂಗಳೋಳವಾ ವೆಂಗಿಪಳ್ಳ ಕರಂ ಸೋಗಂಂಸುಗು³⁾. || 4 ||

ಆ ವೆಂಗಿಪಳ್ಳವಿನೋಳ್ ವಿಭು
ದೇವ-ಸಮಾನಂ ವಿದಗ್ಧನಂಬುಜಭವನಂ |
ತಾವಗವೋಳ್ಳಣ-ಸಿಧಿಯಂ
ಶ್ರೀ ವಸುಧೆಯೋಳಿನಿಸಿ ವೆಂಣ್ಣಮಂಯ್ಯಂ ನೆಗಳ್ಳಂ. || 5 ||⁴⁾

ವೇದದೋಳನುಗತರೆನಿಸುವ
ವೇದಗಳೋಳ್ ಸಿಪ್ರಣಾನಾಗಿ ನೆಗಳ್ಳಂ ಗಂಭೀ |
ರೋದೋಂನೆತೆ ಪರಿವೇಷ್ಟತ
ಮೇದಿನಿಯೋಳ್ ಪೆಣ್ಣಾಮಂಯ್ಯನಕಲಂಕ-ಗುಣಾ. || 6 ||

1) In Sb. and M. verses 8 and 9. 2) This is in Sb., Sc., M. and L.; the text is a true copy of Sc. 3) Sb. and M.:—ವಾ.ವೆಂಗಿನಗರಮುಂ ಸೋಗಂಂಸುಗುಂ. 4) This verse is only in Sc. 5) In Sb. and M.: ವಾದನೋಳಗಳಿತವೆನಿಸುವ | ಮೇದಿನಿಯೋಳ್ ನಿಷಣರೆನಿಸಿ ನೆಗಳ್ಳಿದೆರಿಗೋ | ಲಾರ, and then a large blank. ವೇದಗಳೋಳ್ is certainly wrong; perhaps ವಾದಗಳೋಳ್?

ಸಕಲ-ಜ್ಞಾನ-ವಿನಿಂದಿತ-
ನಿಕರ-ಗುಣಾಶಾಖಿಪ್ರಭವ-ಮನೋಭವ-ರೂಪಾ |
ಧಿಕನಂಬುಸಂಭವ-ಮೂರ್ತಿ-
ಪ್ರಕರಂ ಕೌಂಡಿನ್ಯ-ಗೋತ್ರ-ಮಂಗಲ-ಚರಿತಂ. || 7 ||¹⁾

ವಿತತ-ಯಶಂಗಾ ವಿಪ್ರಂ
ಗೆ ತತ್ತ-ಪ್ರಿಯಂ ಸಂಭವಂ ದ್ವಿಜನ್ಯಂಗೆ ಗುಣಾ |
ನ್ನಿತೆ ಸತಿ ಸಜ್ಜನಿಕೆಗರುಂ
ಧತಿಗೆ ಮಿಗಿಲ್, ಕೌಂಡಿಕಬ್ರೇಯೆಂಬಳ್ ಪೆಸರಿಂ. || 8 ||²⁾

ಆ ಕೌಂಡಿಕಬ್ರೇಗಂ ಮಹಿ
ಮಾಕರನೆನೆ ನೆಗಡ್ಲ ವೆಂಣ್ಣಮಯ್ಯಂಗಮನಂ |
ಗಾಕಾರಮಾಗಿ ಪ್ರಷ್ಟಿಯೆ,
ಲೋಕ-ಸ್ತುತನಾಗಿ ದಾಮಮಯ್ಯಂ ನೆಗಡ್ಲಂ. || 9 ||³⁾

ಆತನ ಕುಲ-ವನಿತೆ ಜಗ-
ಖ್ಯಾತ-ಗುಣ-ವಾತೆ ರೂಪ-ಲಾವಣ್ಯ-ರಸೋ |
ಪೈತೆ ಗಿರಿಜಾತೆಗು ಮ್ಲಿಗಿ
ಲೇತಱಿಂಳಂ, ಕುಂದಕಬ್ರೇಯೆಂಬಳ್ ಪೆಸರಿಂ. || 10 ||⁴⁾

ಎನೆ ನೆಗಡ್ಲ ಕುಂದಕಬ್ರೇಗ
ಮನುಂದ್ಯ-ಗುಣನೆನಿವ ದಾಮಮಯ್ಯಂಗಂ ಭೂ- |
ವಿನುತ-ಯಶಂ ದ್ವಿಜ-ಮಂದ್ಯಂ
ಮನು-ಮಾರ್ಗಂ ವೆಂಣ್ಣಮಯ್ಯನಗ್ರ-ತನೂಜಂ. || 11 ||⁵⁾

ಶ್ರೀಕಾಂತಾ-ಪತಿ ಸಕಲ-ಕ.
ಲಾ-ಕೋವಿದನದ್ವಿ ಶೀಯನತುಳ-ಚರಿತ್ಯಂ |
ಲೌಕಿಕ-ಮೈದಿಕ-ಶಾಸ್ತ್ರನ
ನೇಕಾಕ್ಷರನೆನಿಸಿ ನೆಗಡ್ಲ ಚತುರಸ್ತ-ಗುಣಂ. || 12 ||⁶⁾

1) In Sc. and L.; the Repha in ಪ್ರ is not counted. 2) In Sc. and L. 3) In Sc. and L.

4) In Sc. and L. 5) In Sc. and L. Instead of ಕುಂದಕಬ್ರೇಗಂ L. reads ಕುಂದುಕಜ್ಞಿಗಂ, as it reads in v. 9, instead of ಕೌಂಡಿಕಬ್ರೇಗಂ, ಕೌಂಡಕಜ್ಞಿಗಂ. 6) Only in Sc.

ಅಂತೆನಿಪ ವೆಂಣ್ಣಮಯ್ಯನ
ಕಾಂತೆ ಗುಣಾರಕ್ತಾಂತೆ ಧರಣೀ-ಸುತೆಗಂ ಮಿಗಿಲೆಂ |
ಬಂತೊದವಿದ ಪತಿ-ಭಕ್ತಿಯಿ
ನಂತೆಸೆದಳ್ಳು ಪ್ರೋಜಕಬ್ಯೇಯಂಬಳ್ಳು ಪೆಸರಿಂ. || 13 ||¹⁾

ಆ ಪ್ರೋಜಕಬ್ಯೇಗಂ ಏ
ದ್ಯಾ-ಪರಿಣಿತನೆನಿಪ ವೆಂಣ್ಣಮಯ್ಯಂಗಂ ವಾಕ್- |
ಶ್ರೀಪತಿ ತತ್ತ್ವಗು
ಇಂತೋಪೈತಂ ನಾಗವಮ್ರಂಗ್-ತನೂಜಂ. || 14 ||²⁾

5. All good poets will be pleased with this brilliant work.

ಪ್ರಾಸಾನುಪ್ರಾಸಕ್ಕೆದು
ಲೇಸಾಗಿ ಪೆಸರ್ಕಡಂಗೆ ಕನ್ನಡದಿಂ ಹೇ |
ಭಾವ ಸೂರ-ಕರೆ-ಲಿಲಕ್ಕೆಯ
ನಾ ಸುಕಟಿ-ಪ್ರಕರಮಣಿದು ಮೆಚ್ಚಿಗುಮಲ್ಲೇ? || 15 ||³⁾

6. The author's desire has been to produce a good treatise.

ಜಂಪಕವಾಲಾಷ್ಟತ್ತಂ

ನವ-ರಸಮುಣ್ಣಿ ಮಾತು ಪ್ರೋಸತಾಗಿರೆ, ದೇಶಿಯದೇಶಿವೆತ್ತುದೆಂ
ಬ ವೋಲಿರೆ, ಜಾಣಾ ಮನಂಗೋಳಿಸೆ ಪ್ರಾಣ್ಣಿರೆ ತೋಪ್ರ ಕೃತಿ-ಪ್ರಬಂಧಮಂ |
ಕಿವಿಗಿನಿದಾಗೆ, ನಿಜ ಪ್ರೋಸತಾಗೆ, ಮನೋಹರಮಾಗೆ ಪ್ರೇಳ್ಳ ಸತ್ತೆ-
ಕವಿ ಪರ-ರಾಜಯಂಸನೆನೆ, ಪೇಳಲೋಡಚಿಂದೆನೀ ಪ್ರಬಂಧಮಂ. || 16 ||⁴⁾

1) In Sb., Sc., M. and L. Instead of ಪ್ರೋಜಕಬ್ಯೇ L. has ಪ್ರೋಜಲಕಜ್ಜಿ. Sb. and M.'s reading is: ಅಂತೆನಿಪ ವೆಂಗಮಯ್ಯನ | ಕಾಂತೆ ಗುಣ-ವಾತೆ ಧರಣಿಸುತೆಗಂ ಮಿಗಿಲೆಂ|| ಬಂತಿಪ್ರೋ ಪತಿ-ಭಕ್ತಿಯ | ನಾಂತೆ ಸೆವ್ರೋ ಪ್ರೋತಿಕಬ್ಯೇಯಿಂಬಿ ಪೆಸರಿಂ|| . 2) In all the four manuscripts. L.'s corrupt reading is: ಆ ಪ್ರೋಜಲಕಜ್ಜಿಗಂ ಏ | ದ್ಯಾಪಣ್ಣಿಗೆ ವೆಂಪಣಿಗೆ ವೆಣ್ಣಮ್ಮೈಯ್ಯಗಂ ವಾಕ್ಕಿಗಂ|| ಶ್ರೀಪತಿಕೆವಿತಾರತ್ವಗು | ತೋರಾ ಜಿತಂ ನಾಗವಮ್ರಂಗ್-ತನೂಜಂ|| Sb. and M. read thus: ಆಕೆಯ ನಿಜ-ಕಾಂತನು ಮಾರ್ಪಿ | ಪಾರಕರನೆನಿಪ ವೆಂಣ್ಣಾ (M. ವೆಂಗಾ) ಮಯ್ಯಂಗಂ ವಾಕ್- || ಶ್ರೀ ಕಮನೀಯಂ ತತ್ವ-ಗು | ಕಾಕರನೆನೆ ನಾಗವಮ್ರಂಗ್-ತನೂಜಂ|| . Then in Sb. and M., as their verses 16 and 17, follows an uninstructive praise of the renowned Nâgavarma (somewhat mutilated). 3) A corrupt reading of this verse occurs in M. and Sb.; the one given is that of Sa. 4) In M., Sa., Sb., B. and D. After it 4 verses (containing reflections of the poet in a mutilated form) that are in M. and Sb., two of which occur also in L., and the last in D. and B., have been left out, the course of instruction beginning with v. 17 of the text.

7. An illiterate poet is a blind man.

ಕಂದಂ

ಭಂದಮನಾಯದ ಕವಿತೆಯ
ದಂದುಗದೋಚ್ ತೊಳಲಿ ಸುಳಿವ ಕುಕವಿಯೆ ಕುರುಡೆಂ; |
ಮುಂದೆ ಕವಲ್ಪಣೆಯಿರ
ಲ್ಯಂದುಮಂಂ ಪದಮನಿಡಲದೇಂ ಗೆಯ್ದಪನೋ? || 17 ||¹⁾

8. Or he is a mere howler like a bear screaming for its sore eyes.

ಮಾನಿತ-ಪದಮಂ ಪದ-ಸೌ
ಧಾನಮನಧ್ಯ-ಪ್ರತೀತಿಯು ಕವಿ-ಹೃದಯು- |
ಸಾನಮನಾಯದದೇಂ? ಕಣ್ಣಾ-
ಬೇನೆಯ ಕರಡಿಯ ವೋಲೋಟಲುಮಂ ವಾಚಕನೇ! || 18 ||²⁾

9. A sign of inexact poetry.

ಹಾಯ್-ಗವಿಗಳ ಕಬ್ಬಂಗಳ
ಪೂಜಾ-ಗಳಿದ ಹೊಲಿಗೆ ಬಿಂಫಿದೊಡೆಲ್ಲಂ |
ಬಾಯ್ ತಾಜ್ಯಾಗ ಬೀಂಜ್ಯಾಗವೆ
ತ್ರೈ ತತ್ತ್ವಾವಕ್ಷಸಕ್ಕಾವಸ್ತುಂ ವ್ಯಾಸ್ತುಂ. || 19 ||³⁾

10. Forced poetry is unsuccessful.

ಮಳೆಯಿಲ್ಲದೆ ಪೋಯ್-ನೀರಿಂ
ಚೆಳಗುಮೆ ಧರೆ? ಮಾಡುಗಿ, ಕುದಿದು ಶಾಸ್ತ್ರದ ಬಲದಿಂ |
ದಳುಪೀಂ ಪೇಳೆಲ್ಲಿಡಮದು ಕೋ
ಮಳಮಕ್ಕಮೆ? ಸರಜಮಿಲ್ಲಿದಾತನ ಕಬ್ಬಂ! || 20 ||⁴⁾

11. He who knows how to handle one pattern-metre well, for instance, Jagatî (v. 124 seq.), cannot be called arrogant for thinking himself able to become deeply versed in prosody (?).

ಜಗತೀ-ಭಂದದ ಬಲಮೇಗೆ
ಬಗೆವೋಡೆ ಪಡಿ-ಭಂದಮೇಸಿಸಿ, ಬುಧ-ಜನದ ಮನಂ |

1) In M., Sa., Sb., B. and D. 2) In M., Sb., B. and D. 3) In M., Sb., B. and D. D. reads: ಶ್ವಾಸಗೋಳಗಕ್ಕರದ--ತಾಜಗೆ; D.: ಬೀಂಫಿಗ; Sb.: ಬೀಂಫಿಗ; Sb. and M.'s last line: ತಣ ತತ್ತ್ವಾವಕ್ಷಸಿಕ್ಕಾವಸ್ತು ವ್ಯಾಸ್ತುಂ. 4) In M., Sb., B. and D.

ಬುಗುವಂತಿರೆ ಪೇಳ್ಣು, ಬಳಿ
ಕ್ಷುಂ ಗುಣ್ಣೀಂ ಪರಿವನೆಂಬವಂಗೆಂಟೆದೆಯೇ?

|| 21 ||¹⁾

12. Nâgavarma teaching his wife, to a great extent, made use of the prosody that had been propagated in the world by Piṅgala [and had been told by Indudhara to Umê].

ಇಂದು-ನಿಭಾನನೆ, ಮಂಗಳ-
ಭಂದು ಹಿಂಗಳನಿನವನಿಯೊಳ್ಳು ಪರಪಿದೊಡ್ಡಾ |
ಭಂದೊಂಬು-ರಾಶಿಯೊಳ್ಳು ಮಿಗೆ
ತಂದದ ನಿಜ-ಸತಿಗೆ ನಾಗವಮರ್ಣಂ ಪೇಳ್ಣಂ.

|| 22 ||²⁾

13. He recommends his work, the chandombudhi, to his wife.

ವಿಧು-ಬಿಂಬಾನನೆ, ಭಂದೊಂ
ಬುಧಿಯಂಬುದಿದೆನ್ನ ಪೆಸರ ಭಂದಮಿದಂ, ಕೇಳು, |
ಬುಧ-ಸಮಿತಿ ಮೆಚ್ಚಿ ಪೇಳ್ಣೆಂ
ಮಧುರ-ಗುಡ-ಪ್ರಚುರ-ವಚನ-ರಚನೆಗಳಿಂದಂ.

|| 23 ||³⁾

1) In Sa., Sb., M., B. and D. The reading given is nearly B.'s; D. has: ಬಳಿ | ಕೇ ಗುಣೆಂ ಪರಿವನೆಂ ಬವಂಗೆಂಟೆದೆಯೇ; M. and Sb.: ಬುಗುವಂತಿರೆ ಪೇಳ್ಣುವನೊಳ್ಳಿಹ ಕೆಬ್ಬಿಗ ಪೇಳ್ಣನೆಂಬವಂಗೆಂಟೆದೆಯೋ, a reading against the metre; B. has: ಬಳಿ | ಕ್ಷುಂ ಗುಣ್ಣೀಂ ಪರಿವನೆಂಬವಂಗೆಂಟೆದೆಯೇ. Sa.'s reading is peculiar: ಜಗರೀ ಭಂದದ ಬಲ್ಯಿಯ | ವಿಗಳನಿಸದೆ ಭಂದನೆನಿಸಿ ಬುಧ-ಜನದ ಮನಂ-|| ಬುಗುವಂತಿರೆ ಪೇಳ್ಣುದೆ ಕ | ಜ್ಞಿಗನೊವರ್ಣಂ ಪರಿಯನೆಂಬವಂಗೆಂಟೆದೆಯೇ || . 2) In Sa., Sb., M., D., B.; cf. H. Ra. under v. 1. Sb. and M. more correctly as to grammar:-- ಯೋಳ್ಣು ಕಲ್ಲುಂದಮನಾತ್ಮೀಯ-ಸತಿಗೆ ನಾಕಿಗನುಸುದರ್ಭಂ. This reading gives Nâgavarma the name of Nâkiga. This last word, according to some MSS., recurs also in vs. 111. 115. 137. 147. 153. 181. 215. 286 (instead of ಕತ್ತರಿ) where the text has Piṅgala. V. 131, line 3, the MSS. have: "In the way which Pinâki and Nâki uttered"; Nâki alone, according to some MSS., occurs also v. 121 (instead of ತೋರದೋಳ್ಣು) and v. 151 (ನಾಕಿಯಂತೆಪೋಲ್) instead of ಪಿಂಗಳೋಳ್ಣುಯೋಳ್ಣು). See Nâkiga (Vishnu) No. 273, b. 3) In Sa., Sb., M., D. (as the concluding verse of the work), H. and Ra. v. 3, Re. v. 2. ಗುಡ only in Sa., the others have ರಸ.

A. THE SYLLABLE-FEET¹⁾

ಅಕ್ಷರ'ಗ್ರಂಗಳ್

I. CHAPTER

ಸಂಜ್ಞಾಧಿಕಾರಮೆಂಬ ಪ್ರಥಮಾಶ್ಲಾಸಂ

1. The syllables or syllabical marks of the syllable-feet

ಅಕ್ಷರಗಣಾಕ್ಷರಂಗಳ್

•

14. The ten syllables of great distinction (ಅ=laghu, ಏ=guru). See verse 28, etc.

ಕಂದಂ

ಒಗೆದವು ಮ-ಯ-ರ-ಸ-ತ-ಜ-ಭ-ನ-
ಲ-ಗಾಕ್ಷರಂ, ಕೌಸ್ತುಭಾದಿ-ನಾನಾ-ವಿಧ-ವ |
ಸ್ತುಗಳೊಡನೆ ಪಯೋಂಬುಧಿಯೋಳ
ಗೊಗೆದಂತಿರೆ, ಚಂದ್ರ-ವದನೆ, ಭಂದೋಂಬುಧಿಯೋಳ್. || 24 ||²⁾

2. The five long syllables and the two signs to mark the quantity of syllables

15. The sign for a metrically long (guru) syllable is a crooked perpendicular line; that for a metrically short (laghu) syllable is a straight perpendicular line. (The forms appear in A. Weber p. 203. 215. 416.) Instead of the first-mentioned sign Europeans use a horizontal line (—), and instead of the other a turned up half Bindu (ೠ). The European signs have been adopted for this Edition.

1) This heading is not in the manuscripts. Observe, from the beginning, that the syllable-feet are formed of unalterably fixed syllables occurring at fixed places. There is another kind of feet which is formed of a certain number of Moras (mâtrâ), a Mora being the quantity of a short syllable; such feet are called Mâtrâ Gaṇas. The Kanda verse (v. 269 seq.), for instance, consists of Mâtrâ Gaṇas, as do also all true Canarese metres. 2) In Sa., Sb., M., D., B., Rc. 3, H. and Ra. v. 4.

ಬರೆದೆಯ್ಯಾಟಿ ಲೆಕ್ಕಮನಾ
 ದರದಿಂ ಗುರು-ಲಫ್ತು-ವಿಭೇದಮಂ ಭಾಲಿಸು ನೀರೊ! |
 ಗುರು ಹಿಂತೆ ಕೋಂಕಿ ತೋಜ್ಞಿವ
 ಗೆರೆ; ಮುಂತಣ ಸೈತುಮಪ್ಪು ಗೆರೆ ಲಫ್ತು. ಕೆಳದೀ! || 25 ||¹⁾

16. A syllable, though short by itself (sayyakkara), within a verse becomes metrically long when followed by a double-consonant (öttakkara), counting as much as a syllable followed by a double-consonant in a word.

ಗುರುವಕ್ಕುಂ, ಮುಂತೋತ್ತು
 ಕ್ಕರಮಾಗಿರೆ, ಹಿಂತೆ ನಿಂದ ಸೈಯಕ್ಕರಮುಂ; |
 ಗುರುಪೋತ್ತುಗಳಿಂದಪ್ಪುದು
 ನಿರಂತರಂ. ಚಾರು-ರೂಪ-ಭಾಸಕ-ಸತಿಯೇ! || 26 ||²⁾

17. Besides, a double-consonant (daddakkara) formed by a consonant being followed either by the Bindu or the Visarga; then the end of a Hemistich (padântya, the length of which however ought to be always clearly expressed in practice); and a long vowel (dîrgha) are metrically long (guru).

ಬಿಂದು ವಿಸರ್ವಂ ವ್ಯಂಜನ
 ವೊಂದಿದ ದಡ್ಡಕ್ಕರು, ಪದಾಂತ್ಯುಂ, ದೀಘ್ರುಂ |
 ಒಂದೊಡ಼ಿ, ವನಜ-ಮುಖಿ, ಗುರು
 ವೆಂದು ಸೈಯಡಿಯ ನಾಗವರ್ಮ-ಕವೀಂದ್ರುಂ. || 27 ||³⁾

3. The figurative names for the eight syllable-feet, and for long and short syllables

18. By mixing long and short syllables three by three, the eight syllable-feet (akshara gaṇa) are obtained. An enumeration of their figurative names: dharanī, jala, agni, marut, vyoma, ravi, śaśāṅka, indranilaya.

1) In Sa., Sb., M., B., D., H. and Ra. v. 5, Rc. v. 4, Rd. v. 4. B., D., Rc. have ಸೈತುಮಪ್ಪು; M., Sa. ಸೈಕಮಪ್ಪು; Ra. ಸೈತನಪ್ಪು; Rd. ಸೈಪನಪ್ಪು. H. ಸೈಕನಪ್ಪು. 2) In Sa., Sb., M., B., D., H. Ra. v. 7, Rc. v. 6, Rd. v. 3, O. v. 3. Sa., M., Sb. ಸೈಯಕ್ಕರ; H. and Ra. ಸೈತಕ್ಕರ; Rd. ಸೈಪಕ್ಕರ; Rc. ಹೈಯಕ್ಕರ. D. and B. ನಿಂದು ತೋರ್ವರ್ಕ್ಕರ. 3) In Sa., etc., H. Ra. v. 8, Rc. v. 7, Rd. v. 2, O. v. 2.

ಗುರು-ಲಘು-ಮಿಶ್ರಂ ಮಾಜಿ
ಕೃರದಿಂ ಗಣಾಮಿಡು, ಲತಾಂಗಿ, ಬಗೆದೆಂಟು ತೆಜಿಂ; |
ಧರಣಾ-ಜಲಾಗ್ನಿ-ಮರುದ್-ಪೋರ್
ಮ-ರವಿ-ಶಶಾಂಕೇಂದ್ರನಿಲಯಮಿವು ಗಣಾದ ಪೆಸರ್. || 28 ||¹⁾

19. Figurative names for Guru (tryambaka, rudra, or any other synonym) and Laghu (murântaka, hari, or any other synonym). Instead of the figurative names for the eight syllable-feet the eight letters, mentioned already in verse 23, are also used.

ನಯದಿಂ ಗುರುವೆಂಬುದು, ಕೇಳಾ,
ತ್ರಿಯಂಬಕಂ; ಲಘು ಮುರಾಂತಕಂ, ಮೃಗ-ನಯನೇ! |
ಮ-ಯ-ರ-ಸ-ತ-ಜ-ಭ-ನ-ಲ-ಗ-ಸಂ
ಚಯಮೆಂಬುದು ನಿಯಮದಿಂ ಗಣಾಂಕ್ರಿಯಮಕ್ಕೂ. || 29 ||²⁾

4. The way of calculating the eight syllable-feet

ಪ್ರಸ್ತಾರಕ್ರಮಂ

20. A first rule (the same as verse 25), the form of which appears to be this:

- — (Spondeus)
- ೦ — (Iambus)
- ೦ (Trochaeus)
- ೦ ೦ (Pyrrhichius)

ಗುರುಗಳನೀಟ್ಯವಾಂದಿಯ
ಗುರುವಿಂದಂ ಕೆಳಗೆ ಲಘುವನಿಡು! ಮುಂತೆ ಸಮಂ |
ಗುರು; ಮಾಜಣಾ³⁾ ಹಿಂತೆ; ನಿರಂ
ತರ-ಲಘುಗಳನೆಯ್ದುಮನೆಗಂ, ಮೃಗ-ನಯನೇ! || 30 ||³⁾

1) In Sa., etc., H. Ra. v. 12, Re. v. 5, Rd. v. 13, O. v. 7. Ra. H. have, as their v. 13, a Kanda verse of their own: ಎಂತಿಂತು ನುಡಿಯಿ ವಿಸ್ತೃಯ | ಮಂತಂತೊದವಿಪ್ರದು ಧ್ಯಾದಯದೊಳ್ಳಿ ಪೇಳಿದೆನಾ|| ಧ್ಯಾತನೆರೆ ನಿಷ್ಣ ನಿಜವ್ಯ | ತ್ರಾಂತಮನೆನಗಣಾಯಿ ಪೇಳ್ಳಿದಲಿಕೊತುಕಮಂ|| 2) In Sa., Sb., M., B., D., H. Ra. v. 9, Re. v. 8, Rd. v. 5, O. v. 4. 3) In Sb., M., B., D., Rd. v. 12 (instead of ಮಾಜಣಿ it has ಪೂರಣ).

21. The grand rule with three steps:

<i>First</i>	<i>Second</i>	<i>Third</i>
1	1 2	1 2 3
1. —	1. — —	1. — — —
2. ०	2. ० —	2. ० — —
3. —	3. — ०	3. — ० —
4. ०	4. ० ०	4. ० ० —
5. —	5. — —	5. — — ०
6. ०	6. ० —	6. ० — ०
7. —	7. — ०	7. — ० ०
8. ०	8. ० ०	8. ० ० ०

ಮತ್ತೀಭವಿಕ್ರೀಡಿತಂ

ಗುರುವೋಂದಂ ಲಘುವೋಂದನೆಂಟು-ಬರೆಗಂ ಪ್ರಸ್ತಾರಿಸಂತಾದಿಯೊಳ್ಳಾ

ಗುರು-ಯುಗ್ರಂ ಲಘು-ಯುಗ್ರಮುಂ ಬರೆ ಚತುಃಸ್ತಾನಂ-ಬರಂ ಮಧ್ಯದೊಳ್ಳಾ! |

ಗುರು ನಾಲ್ಕುಂ ಲಘು ನಾಲ್ಕುಮೇಯ್ಯೆ ಬರೆ ನೀನ್ ಅಂತ್ಯಂಗಳೊಳ್ಳಾ! ಸಂತತಂ,
ನಿರವದ್ಯೇ, ಅತಿಜಾರು-ಪಂಕಜ-ಮುಖೀ, ಪ್ರಸ್ತಾರಮಿಂತೀ ಕ್ರಮಂ! || 31 ||¹⁾

5. The names and forms of the eight syllable-feet. cf. v. 27

22. A short verse with the figurative names (changing according to the selection of corresponding synonyms), i. e.

— ० ०, śāśi	० ० —, jala
० — ०, sūrya	— ० —, vahni
० ० —, vāyu	— — ०, gagana
— — —, dhareऽ	० ० ०, nāka

ಕಂದಂ

ಆದಿಯ ಮಧ್ಯಾಂತದೆ ಗುರು

ವಾದಡೆ ಶಶಿ-ಸೂರ್ಯ-ವಾಯು; ಗುರುವಿರೆ ಧರೆ; ಮ |

1) In Sa., etc., H. Ra. v. 14, Rc. v. 9, Rd. v. 11. M., Rd. read ನಾಲ್ಕುನೆಯ್ಯೆ. M. (vs. 65. 66) has two other verses after our v. 30, together with Sb., and H. Ra. v. 10 and v. 11; the second one is also in Rc. as v. 13; they are as follows: ಗುರುವಿನಡಿ ವೋದಲ ಲಘುವಂ | ಬರೆ ಮುಂತಂ ಕೂಡೆ ತತ್ತ್ವಮಂ ಬರೆ ಸಿಂತಂ || ಗುರುವಿಂದಂತೀವತ್ತಂ | ದೊರೆಯಲ್ಲಿಯ್ಯೆಜ್ಞಿ (Ra. ದೊರೆಯಿಂತೆಯ್ಯೆ) ಸರ್ವ-ಲಘುವಪ್ಪಿನೆಗಂ || 65 || ಮಾಡು ಗುರುವಿಟ್ಟು ವೋದಲೆಂಳ್ಳಿ | ತೋಣಿರೆ ಲಘು ಸಿಂತಿ (Ra. ಮುಂತಿ) ಮುಂತಿ ಸಮನಾಗಿಯೆ (Sb. ಸಮನಾದಯ, Rc. ಸಮನಾರಿಯ, Ra. and H. deficient) ಬಿ || ಷ್ವೇಣಿಸು ಗುರು ಲಘುವಂವಿಗ (Rc. ಷ್ವೇರಿಸುವಂಲಘು ಉಮಿಗ, Sb. ಷ್ವೇಣಿಸುಗಂ ಲಘುವಂವಿಗ) | ಲಾಡವು ಗುರು ಸಿಂತಿ ಮುಂತಿ ಸಮನೆಂಟು-ವರಂ (Rc. ತಾದವು ಗುರು ಮುಂತಿ ಸಿಂತಿ) || 66 ||

ತ್ವಾದಿಯ ಮಧ್ಯಾಂತದೆ ಲಘು
ವಾದದೆ ಜಲ-ಹಿನ್ನ-ಗಗನ; ಲಘುಖಿಂ ನಾಕಂ. || 32 ||¹⁾

23. A longer verse of the same description.

— — —, dhâtri	— — ಉ, vyoma
ಉ — —, toyā	ಉ — ಉ, âditya
— ಉ —, śikhi	— ಉ ಉ, abjâri
ಉ ಉ —, mâruta	ಉ ಉ ಉ, nâka

ಮತ್ತೇಭವಿಕ್ರೀಡಿತಂ

ಗುರು ಮೂಳಾಗಿರೆ ಧಾತ್ರಿ; ಮುಂತೆರಡು ಬಿಣ್ಣೀಂ ತೋಯವಾದ್ಯಾಂತದೊಳ್ಳೋ
ಬರೆ ವಕ್ರಂ ಶೈವಿಯೊಂದು ಕೊಂಕು ಕಡೆಯಿಂದಾ ಮಾರುತಂ; ವ್ಯೋಮವೋ |
ಪ್ರಿರೆ ಬಿಣ್ಣೀಂತೆರಡಾದಿಯೊಳ್ಳೋ; ನಡುವೆ ಕೊಂಕಾದಿತ್ಯನಬಾಜಿ ತ
ಳ್ಳಿರೆ ವಕ್ರಂ ಮೊದಲಲ್ಲಿ; ಮೂಳ್ಳು ಲಘುಖಿಂ ನಾಕಂ, ವಿಶಾಲೇಕ್ಷ್ಯಂಽಂಽಂ! || 33 ||²⁾

24. A verse with the syllable-names, viz.

— — —, Ma gaṇa	ಉ — ಉ, Ja gaṇa
ಉ ಉ ಉ, Na gaṇa	— ಉ —, Ra gaṇa
— ಉ ಉ, Bha gaṇa	ಉ ಉ —, Sa gaṇa
ಉ — —, Ya gaṇa	— — ಉ, Ta gaṇa

ಕಂದಂ

ಗುರು ಲಘು ಮೂಳೀರೆ, ಮ-ನ-ಗಣಾ;
ಗುರು ಲಘು ಮೊದಲಲ್ಲಿ ಬರಲು, ಭ-ಯ-ಗಣಾ; ಮತ್ತು |
ಗುರು ಲಘು ನಡುವಿರೆ, ಜ-ರ-ಗಣಾ;
ಗುರು ಲಘು ಕಡೆಯಲ್ಲಿ ಬರಲು, ಸ-ತ-ಗಣಾಮಹಕ್ಷಂ. || 34 ||³⁾

25. The figurative names and the syllable-names, (to which the European names have been added at the end), i.e.

1) In M. and Sb. The verse is not perfect regarding grammar (ಗಗನ = ಗಗನಂ). 2) Sa., Sb., etc., H. Ra. v. 15, Rc. v. 10, Rd. v. 10, O. v. 6. 3) In D., B. and O. v. 20. It is identical with v. 14 of the Kavi Jihvâ Bandhana; it is defective regarding grammar.

- — —, Ma gaṇa, Earth (bhūmi, dhātri, dharē, dharāṇi, urvi, etc.), *Molossus*
 ○ — —, Ya gaṇa, Water (jala, toyā, etc.) , *Bacchicus*
 — ○ —, Ra gaṇa, Fire (agni, śikhi, vahni, anala, etc.) , *Amphimacrus (Creticus)*
 ○ ○ —, Sa gaṇa, Wind (vāta, māruta, vāyu, marut, etc.) , *Anapaestus*
 — — ○, Ta gaṇa, Sky (ambara, vyoma, gagana, etc.) , *Antibacchicus*
 ○ — ○, Ja gaṇa, Sun (arka, ādityā, sūrya, ravi, etc.) , *Amphibrachys*
 — ○ ○, Bha gaṇa, Moon (śāsi, abjāri, śāśāṅka, indu, etc.) , *Dactylus*
 ○ ○ ○, Na gaṇa, Heaven (nâka, indranilaya, deva, indra, etc.) , *Tribrachys*

ಮ-ಗಣಂ ಭೂಮಿಯನೀಕ್ಕುಂ,
 ಯ-ಗಣಂ ಜಲ, ರ-ಗಣಂ ಮಗ್ನಿ, ಸ-ಗಣಂ ವಾತಂ, |
 ತ-ಗಣಂ ಬರ, ಜ-ಗಣಂ ಶಕ್ತಂ,
 ಭ-ಗಣಂ ಶಶಿ, ನ-ಗಣಂ ನಾಕಮಂಬುಜ-ವದನೇ!

|| 35 || ¹⁾

26. Special cases in which the several syllable-feet are used (at the beginning of a verse), viz.

— — — in blessing (āśrīvāda)	○ — ○ in showing fear (bhīta)
○ — — in coming to war (parabalamuttigē)	— ○ ○ in being happy and liberal (toshatyāgi)
○ ○ — in suffering pain or being sick (kleśavyādhī)	— — ○ in sacking (dhāliyiduvikē)
— ◊ — in showing courage (dhairyā)	○ ○ ○ in desiring (kāmī)

1) After this verse (defective in grammar, but also in H. and Ra.'s VII.) there follow in M. and Sb. 23 verses about gaṇa-phala-vṛitti, i. e. the good or bad consequences connected with the use of the syllable-feet, and about gaṇa-lakṣaṇa, i. e. the colour, presiding deity (adhidaiva), caste (kula) and good or bad character of the several feet. Only 3 of the verses are in Rd.; in Ra. and H. some of them are given in a supplement after chapter 6, that does not bear the signature of belonging to the original work; Rc. has 5 of them after our v. 32. D. and B. have 8 of them after the same verse; one of them occurs also in the Kavi Jihvā Bandhana as v. 15, and as v. 1 in Rd. and O. In O. there are 4 of them. One that is in B., D., Sa., and Rc. as v. 12, is in none of the others. Verse 35 of our text shows a peculiar character, and has, therefore, been adduced; it is in all the MSS. Rd.'s reading (v. 14) of it has been adopted, as it brings in all the feet. The Kavi Jihvā Bandhana, in its v. 51, states that when one is in doubt about the foot with which to begin a verse, the deva-foot i.e. ○○○ (Tribrachys) is always very good. Here is the verse:
 ಭಾವಿಸೆ ಪದ-ಪದ್ಯಂಗಳ | ಗಾವಗ ನೋಡಲಲಿ ಗಳಕ್ಕೆಯದುವಿದುವಿನದೆ (the ದ ought to be long, but then there would be 5 Moras to the foot)|| ದೇವ-ಗಳಾವಿಟ್ಟ ಮುಂದ | ಕ್ಷಮವ ಗಳಂ ಬಂದರುತ್ತಮುಂ, ಕಮಲ-
 ಮುಖೀ! || 51 || This verse, with a very slight alteration, occurs as v. 30 in D. and B. D. and B. also say that a poem ought to contain śrī (at its beginning): ಶ್ರೀಕಾರಂ ಸ್ವೀತಾಗಿರೆ, | ಲೋಕ-ತ್ರಯ
 ದಶ್ಮಿ ಶೀತಿ-ನಡೆಮದು ಪದ್ಯಂ; || ಶ್ರೀಕಾರಮಿಶ್ಚ ಪದಂ | ಲೋಕದೊಳಚು ಸಳ್ಳದೆಂದನಾ ಫಣವಮಂ. || 28 ||

ಶಾಧೂರಲವಿಕ್ರೀಡಿತಂ

ಆಶೀರ್ವಾದದೊಳುವಿಯುಂ, ಪರ-ಬಲಂ ಮುತ್ತಿದೋಡಾ ತೋಯಮುಂ,
ಕ್ಕೀಶ-ವಾಗ್ದಿಗೆ ವಾಯು, ಧ್ವನಿಕನಲಂ, ಭೀತಂಗಮಾದಿತ್ಯನಾ |
ತೋಪ-ತ್ಯಾಗಿಗೆಯಂದು, ಧಾಳಿಯಡುವಂಗಂದಂಬರಂ, ಕಾಮಿಗಂ
ಭಾಸ್ತದ್ವ-ದೇವ-ಗಣಂಗಳಿಂದಜುಪಿದೆ, ಪಂಕೇಜ-ಪತ್ರೀಕ್ಷಣೆ! || 36 ||

6. The Refrain

27. If there occurs a refrain (pallava) in true Canarese poetry, it is to be in the feet (gāṇa) of the verse (pada) to which it is attached.

ಕಂದಂ

ನಲ್ಲಳೆ, ಪದಮಿಡುವೆಡೆಯೊಳ್ಳಾ
ಪಲ್ಲವದೊಳ್ಳಾ ಪದದೊಳುಭಯ-ಗಣಾ-ಸಮನಾಗಲ್ಲ, |
ಸಲ್ಲಲಿತ-ಕ್ರೀರ್ತಿಯಾದಿಪ್ಪ
ದಲ್ಲದೊಡಾ ಕ್ರತಿಗೆ ಹಾನಿ ತಪ್ಪದೆ ಒಕ್ಕಂ. || 37 ||¹⁾

7. The Verse-lines

28. A verse in one of the syllable-feet metres consists of four lines (cāraṇa, also pāda, pada), a fault in which would be injurious to the honor and feelings of the king (in whose service the poet is), poet, writer and reader.

ಚರಣಂಗಳ್ಳಾ ನಾಲ್ಕುವಟ್ಟೊಳ್ಳಾ,
ಪರಿಕಿಸೆ, ಕರ್ತಂಗೆ ಕರಿಗೆ ಲೇಖಕನಪ್ಪೆಂ |
ಗಿರದಕ್ಕುಮಾಪಾಯಂಗಳ್ಳಾ;
ಚರಣಾಂತ್ಯದೊಳೆಂದುವಂಗೆ, ಪಂಕಜ-ನಯನೇ! || 38 ||²⁾

8. The Pause

29. The pause or Caesura (yati) of a verse forms, so to say, a place for taking breath.

ಯತಿಯೆಂಬುದು ಗಣಾ-ನಿಯಮ-
ಪ್ರತಿತಿಗುಸುದಾರಾಣಾಮಂತದಂ ದಾಂಟಲ್ಲಾ |

1) Only in Sa., B. and D.

2) In Sb., M., B. and D.

ಯತि ಕೆಡುಗುಂ; ದಾಂಟಿದೊಡಾ
ಯತಿ ಕೆಡೆ, ಕವಿತಾಭಿಮಾನಮೇನ್ ಎಸೆದಪ್ಪದೋ? || 39¹⁾ ||

9. Faults in Poetry

30. The following eighteen faults (dosha) are to be avoided: asad artha, viparita kalpane, abhavya, dushkara, grāmya, nīrasa, apraudhatē, apratīti vacana, dussandhi, viślesha, naśṭa samāsa, naya nāśa (?), rīti viphala (?), dullakshaṇa, hāsyā vāč, vishama, asaumya (?), anoje (?)

ಮತ್ತೀಭವಿಕ್ರೀಡಿತಂ

ಅಸದಧಂ ವಿಪರೀತ-ಕಲ್ಪನೆಯಭವ್ಯಂ ದುಪ್ತರಂ ಗ್ರಾಮ್ಯ-ನೀ
ರಸಮಪ್ರಾಧತೆಯಪ್ರತೀತಿ-ವಚನಂ ದುಸ್ಸಂಧಿ ವಿಶ್ಲೇಷ-ನ
ಪ್ತ್ಯ-ಸಮಾಸಂ ನಯ-ನಾಶ-ರೀತಿ-ವಿಫಲಂ ದುಲ್ಲಬ್ಧಂ ಹಾಸ್ಯ-ಖಾಗ್-
ವಿಪಮಾಸೌಮ್ಯಮನೋಜೆಯೆಂಬಿವಿನಿತುಂ ದೋಪಂಗಳಪ್ಪಾದಶಂ. || 40 ||²⁾

1) In Sa., Sb., M., B., D., H. Ra. v. 11, Re. v. 17. Nāgavarma, like Pingala (VI., 1: *yatir vičchedah*), does not give any particular rules regarding the Caesura; but further on (from v. 124), when adducing the various Sanskrit metres, he uses to point out the places where it is to be put. Halāyudha, in his commentary on the *Pingala Chandas Sūtras*, cites the following ślokas from a *yatyupadeśopanishat*: ಯತಿಃ ಸರ್ವತ್ರ ಪಾದಾಂತೇ * ತ್ವೀಕಾಧೀರ್ ತು ವಿಶೀಷತಃ * | ಸಮುದ್ರಾದ್ವಾದ್ರಾ ಯಾತಿರ್ ಭವೇತಿ * | ಯಾ ಶೂವಾಂಪರೋ ಭಾಗೋ * ನ ಸ್ಯಾತಾಮೀರವಣಸೋ * || 1 || ಕ್ಯಾಜೀರ್ ತು ಪದಮಧ್ಯೇ ಪಿ * ಸಮುದ್ರಾದ್ರಾ ಯಾತಿರ್ ಭವೇತಿ * | ಯಾ ಶೂವಾಂಪರೋ ಭಾಗೋ * ನ ಸ್ಯಾತಾಮೀರವಣಸೋ * || 2 || ಶೂವಾಂತವತ್ ಸ್ವರಃ ಶಂಥಾ * ಕ್ಯಾಜೀರ್ವ ಪರಾದಿವತ್ * | ದ್ವಾಪ್ತಾಂಗ್ರೋ ಯತಿಜೀಂಶಾಯಾಂ * ಯಾದೀಕಃ ಪರಾದಿವತ್ * || 3 || i. e. "The Caesura always (occurs) at the end of a quarter (pāda, of a verse); then, especially, at (the end of) the half of a verse; and then also at the end of the words (which are marked out in the rules) by such words as 'samudra' (words that signify certain numbers). (The end of a word marked out by 'samudra', etc.) may show either a direct case-inflection or an indirect one (i. e. one which is in a state of sandhi with the following word) (v. 1). At the places (marked out by) 'samudra', etc., however, the Caesura, now and then, may occur also in the midst of a word; but only in the case when the word's first and second part (produced by the Caesura) have no claim to one and the same letter (v. 2). A vowel which has been produced by sandhi, is (generally) looked upon as forming the end of the preceding word, seldom as forming the beginning of the next one; such a half-vowel (of ಔ, ಏ and ಓ, for instance: ದಧ್ಯತ್ರ, ಮಧ್ಯತ್ರ, ಪಿತ್ರಧ್ರಂ=ದಧ-ಅತ್ರ, ಮಧು-ಅತ್ರ, ಪಿತ್ರ-ಅಧ್ರಂ), however, with regard to Caesura, is always considered as forming the beginning of the next word". (v. 3.) But Gaṅgādāsa, in his *Chandomāñjari*, states that Sveta, Māṇḍavya and other Munis did not acknowledge any rules of Caesura. See A. Weber, Indische Metrik, p. 222. 364.

2) Only in Sb., M. and L. The reading of them all is very corrupt, and the words in English letters with a sign of interrogation are mere guesses arrived at by comparing the letters of the three different readings.

10. Alliteration in three classes

31. Alliteration (prâsa, prâsu) as it is to occur in each verse of Canarese poetry, generally speaking, is the custom of putting the second letter of the first line or quarter (pâda) in the same place of the other quarters.

ಕಂದಂ

ಪಾದದೊಳಿರಡನೆಯಕ್ಕರ
ಮಾದರದಿಂದಾವುದಾದುದದನಱ್ತದಱ್ತಂ |
ಪಾದದೊಳಿಡುವಡದಕ್ಕುಂ,
ಭೇದೋತ್ತ-ಕ್ರಮ-ವಿಚಾರಿ, ತೋರ-ಪ್ರಾಸಂ.

|| 41 ||¹⁾

32. The six kinds of alliteration of the *first* class and their names, viz.

The alliteration formed by:

1. short letters (nija) is the *Lion* (siṅga, hari);
2. long letters (dîrgha) is the *Elephant* (gaja, kari);
3. the Bindu (and the preceding Consonant) is the *Bull* (vṛishabha);
4. the (final) Consonant (vyanjana, of the preceding word and the initial one of the following word) is the *Monster* (śarabha);
5. the Visarga (with the Consonant that precedes it) is the *Goat* (aja);
6. double Consonants (daddakkara, öttu) is the *Horse* (haya, turanga).

ಹರಿ ಕರಿ ವ್ಯಾಪಭ-ತುರಂಗಂ
ಶರಭಮಜಂಗಳುಮೈನಿಪ್ಪೆ ಪಟೆ-ಪ್ರಾಸಕ್ಕುಂ; |
ತರುಣಾ, ನಿಜ-ದೀಪ್ತ-ಬಿಂದುವಿ
ನಿರದೊತ್ತುಂ-ವ್ಯಾಂಜನಂ-ವಿಸಗ್ರದಿ ಒಕ್ಕಂ. || 42 ||²⁾

1) This is only in Rc. as v. 21. The Kavi Jihvâ Bandhana has the following as its v. 4 of chapter II.: ವೆದಲಕ್ಷ್ಯರದಂ ಮುಂತಳ | ದದು ಸೋತ್ತಲ ಪ್ರಾಸದಕ್ಕರಂ; ತತ್-ಪ್ರಾಸಂ|| ಏಧತಂ ನಾಲ್ಕುಂ ಪಾದ | ಕ್ಷುದಂತಸುಸುಂ ವರ್ಣವೊಂದೆ ಪದ-ಪದ್ಯಕ್ಕುಂ.|| 2) This occurs only in Sa., and is the same as Kavi Jihvâ B. II., 5. After it Sa. has some explanations in prose to be quoted in the note to v. 42, from which it will be seen that it is slightly doubtful whether the Bindu of No. 3 and the Visarga of No. 5 belong to the first or second syllable. The Kavi Jihvâ Bandhana's instance for the Bull: ಒಂದಂಜ—ಕೊಂಡಂಗ—ನಂದಂಗ—ಬಂದಂಶಿ is somewhat dubious by itself; but when compared with its instance for the Goat, i. e. ಪಾಶಃಸಂ_ವಾಸಃಪ—ನಾಶಃಪಂ_ಲಾಸಃ_ಸಿ, it becomes certain that that work refers the Visarga as well as the Bindu to the second syllable; instances, however, of these two kinds are rare. Observe that what, in the next note, by Sa., is called "dushkara prâsa" (ದುಷ್ಕರಪ್ರಾಸ), the Kavi Jihvâ Bandhana (II., 24) calls "dustara prâsa" (ದುಸ್ತರಪ್ರಾಸ), its instance being: ಪ್ರಸ್ತುತ—ನ್ಯಾಸ್ತಪ—ಧ್ವಸ್ತರ—ಹಸ್ತಂಶಿ. Here the Visarga is supplanted by "s" (ಸಿ).

ನಿಜದಿಂ ಬಂದೋಡೆ ಸಿಂಗಂ;
 ಗಜ ದೀಪ್ತಂ; ಬಿಂದು ಪ್ರವರ್ಭ; ವೆಂಜನ ಶರಭಂ; |
 ಅಜನು ವಿಸಗ್ರಂ; ಹಯಮಂ
 ಬುಜ-ಮುಖಿ, ದಡ್ಡಕ್ಕರಂಗಳಿಷ್ಟ ಪುಟ್ಟ-ಪ್ರಾಸಂ. || 43 ||¹⁾

33. An instance of the *Lion*. (By the presence of a good poet who is like the full moon, the Ambrosia sea of poetry begins to swell.)

ಸಕಳ-ಕಳಾ-ನಿಧಿ-ನಿಕಟದೆ
 ಸುಕರ-ರಸ-ಪ್ರಕಟ-ಕಾವ್ಯಮೇಂಬಮೃತ-ಪಯೋ |
 ಧಿ ಕರಂ ಪೆಚುಂಗುಮಲ್ಲದೆ
 ಕುಕವಿ-ಬುಧ-ಪ್ರಭೃತಿಯಿದೊಳೆಂ ಪೆಚುಂಗುಮೇ? || 44 ||²⁾ ಇದು ಸಿಂಗಪ್ರಾಸು.

34. An instance of the *Elephant*. The alliteration-syllable, though short by itself, may be long also on account of a following double-consonant. (Only a good poet has access to the Parnassus.)

ಆರಾರೇಣಿರ್ ಶಾಸ್ತ್ರ-
 ಶ್ರೀ-ರೋಹಣ-ಗಿರಿಯನಲ್ಲಿ ನವ-ಕವಿತಾ-ಚಿಂ |
 ತಾ-ರತ್ನಂ ದೊರಗುಮೇ ತೇ
 ಜೋ-ರೂಪ-ಕೃಪೆಯಿರದಂಗೆ ಧರಣೀ-ತ್ತಳದೊಳಾ? || 45 ||³⁾ ಇದು ಗಜಪ್ರಾಸು.

1) This ungrammatical verse is in Sb., M., O. v. 10, H. and Ra.'s supplement, Rc. v. 18, Rd. v. 16, B., D. After it, in all the manuscripts, though differing much regarding the wording, also in Sa., a verse, on the good and evil resulting from the use of the several alliterations, occurs that has not been given in the text. Verses 43—48 are instances adduced by the Editor. There are instances only in B. and D., and they are taken word for word from the Kavi Jihvā Bandhana (II., 7-12). Sa.'s Prose-sentences alluded to in the note to v. 41, are as follows:
 ಸಿಂಹಪ್ರಾಸಕ್ತೇ ಲಕ್ಷ್ಮಿಂ | ಸರಸಿಜಜ | ಲರುಹ | ಇದು ದೇವಗಣಂ || ಗಜಪ್ರಾಸಕ್ತೇ ಲಕ್ಷ್ಮಿಂ | ಪಂಕಜ | ಶಿಂ
 ಕರ | ಇದು ಭಗಣಂ || ಪೃಪಥಪ್ರಾಸಕ್ತೇ ಲಕ್ಷ್ಮಿಂ | ಧರಾಧರ | ಮರಾಳ | ಇದು ಸೂರ್ಯಗಣಂ | ತುರಂಗ
 ಪ್ರಾಸಕ್ತೇ ಲಕ್ಷ್ಮಿಂ | ಮತ್ತು ತಕ್ಕೇರಲೋಽಜನೆ | ಬಿತ್ತಿ ಜರಾಜಫಾನಿ | ಇದು ಲಕ್ಷ್ಮಿಂದಿಂ ಭಗಣಂ || ಶರಭಪ್ರಾಸಕ್ತೇ
 ಲಕ್ಷ್ಮಿಂ | (ನಿರೋಹಿ) | ತಕ್ಕೀಹ ಯಿ | ತಕ್ಕೀಹ ಪಕ್ಕಗಂಧಿ | ಇದು ಆಕಾಶಗಣಂ | ನಾಂದಿಯ ವೊದಲಿಗೆ
 ಸಳ್ಳಿದು || ಅಜಪ್ರಾಸಕ್ತೇ ಲಕ್ಷ್ಮಿಂ | ಸ್ವಾಃಕಾಂತಾ | ಇದೆ ದುಷ್ಪರಪ್ರಾಸನವೆಂಬದು | ಇದು ನಾಂದಿಯ ವೊದಲಿಗೆ
 ಅಗದು || ಇಂತು ಪ್ರಾಸಲಕ್ಷ್ಮಿಂಸ್ವಿರೂಪವನಣಿ || As it appears Sa.'s Bull is wrong. The Kavi Jihvā Bandhana's instances, as to method and name, correspond to those of the text; here follow the beginnings: Lion ಸದಮ; Elephant ವಾರಾರಿ; Bull ಒಂದಂಜ; Monster ಸಾಂಗಾರ; Goat ಪಾಶಃಸಂ; Horse ಸಗ್ರಂ. There is, however, the possibility, though very slight, that Sa.'s scheme of the Elephant is the true pattern for the Bull, and his scheme of the Goat that for the Goat, viz. that the Bindu or the Visarga of the rule, against the Kavi-Jihvā Bandhana, refers to the end of the first syllable. 2) Rājaśekhara I., 25. 3) Rājaśekhara I., 29.

35. An instance of the *Bull*. (King, come and see the beautiful garden!)

ಆ ನಂದನಮಂ, ವಿಜಿತ-ಮು
ಹಾನಂದನಮಂ, ನಿಜಾಂಶರಾಖಾಶ್ರಿತ-ಲೋ!
ಕಾನಂದನಮಂ, ತೋಷಿತ
ಮಾ ನಂದನಮಂ ನಿರೀಕ್ಷಿಸಲ್ ನಡೆ, ಸೃಪತೀ! || 46¹⁾ || ಇದು ವರ್ಣಭಾಷಾನು.

36. An instance of the *Monster*. (The Elephant and her young one in the hot season.)

ಬಾಯಿವುಡುತೆಯಿದ ಮಾಲ್ಯಿಯಂ
ತಾಯಿವುಡಿ ನಡೆ ಸೋಽದಿ, ಬಾಡಿ, ತಾಪಂ ಮೋದಲಿಂ |
ದೆಯ್ಯಿವುಡಿ ನೆಗ್ಗಿರೆ, ತೆಗೆದೇಂ
ಕೆಯಿವುಡಿದೂದಿದುದೊ ಸೋಽಣ-ಜಲಮಂ ಬಸುಲ್ಯಿಂ? || 47²⁾ || ಇದು ಶರಭಭಾಷಾನು.

37. An instance of the *Goat*.

ನೀಂ ನಿಃಶಂಕೆಯನೀ! ದೇ
ವಾ ನಿಃಶರಣ-ಜನರಿಂಗೆ ಶರಣಾಗಿಂಳಾ! |
ಕೇಳಾ, ನಿಃಶಮಮಂ ಪರಿಹರಿ
ಸೀ ನಿಃಶಾಪ-ಪ್ರಸಾದಮಂ, ಕರುಣಾತ್ಮಾ! || 48 || ಇದು ಅಜಭಾಷಾನು.

38. An instance of the *Horse*. (The Jasmin buds among the young Mango leaves are like the stars, and the black bees alighting on them like the coming darkness of the evening.)

ಮಲ್ಲಿಗೆ ಮಾ-ಮರದೆಳಿ-ದಳ
ರಲ್ಲಿ ಮುಗುಳ್ಳಡ಼ಿ, ಮುಗುಳ್ಳಳಿಸೆದವು ಸಂಧಾಯ- |
ಸಲ್ಲಿಲಿತ-ತಾರಕಾಳಿಯೊ
ಲಲ್ಲಿಳಿವಾಟಿಡಿಗಳಿಂದ ತಮಮೆನಿಸಿಕುಂಂ. || 49³⁾ || ಇದು ಅಶ್ವಭಾಷಾನು.

39. Without Alliteration Canarese poetry is worthless.

ನುತೆ-ಶಬ್ದಾಲಂಕಾರದೊ
ಳತ್ತಿಶಯಮದು ಕನ್ನಡಕ್ಕೆ ಸತತಂ ಪ್ರಾಸಂ; |
ಕತೆ-ಕತ್ತೆಮಪ್ಪದೆಲ್ಲರ
ಮತದಿಂದದು ತಪ್ಪೆ, ಕಾವ್ಯಮೇಂ ತೋಭಿಪ್ಪದೇ? || 50⁴⁾ ||

1) Rājaśekhara X., 5. 2) Rājaśekhara V., 40. 3) Rājaśekhara II., 41. 4) Re. v. 20, and D., B.

40. The six kinds of alliteration of the second class and their names:

1. The *praised* alliteration consists of the consonants (letters) of conjunction (or suitableness, sambandhâkshara, yogâkshara), as it seems of the consonants which in the first class (verses 42-49) have been assumed to be peculiarly suited to form the alliteration, viz. consonants not only cognate i.e. classified under the same head, but identical, in this case possessing also *one and the same vowel* (vinuta prâsa, suprâsa).
2. The first *peaceful*¹⁾ one consists of the mentioned consonants of conjunction, these having not one and the same vowel (śânta pûrva prâsa, śânta prâsa).
3. The second peaceful one or *that of classified consonants* consists of consonants that are not the same, but fall under the same head, with vowels according to one's convenience (varga prâsa). For another peaceful alliteration that, however, ought not to be imitated, see the note to v. 330.
4. The *proximate* one consists of the unclassified, but proximate consonants ś, sh, and s, the vowels falling under no rule (samîpa prâsa).
5. The *successive* one occurs when the syllable of alliteration is frequently repeated throughout the whole verse, with vowels as convenient (anugata prâsa, anuprâsa; cf. the Sanskrit "vṛitti").
6. The *final* one happens when an alliteration is put also at the end of each quarter or line (pâda), this alliteration being not the same as the initial one (anta prâsa).

ವಿನುತ್-ಪ್ರಾಸಂ ಶಾಂತೋ
 ಪನತಂ ವಗೋಽದಿತಂ ಸಮಾಪ್ಯಗತಂ ಮ |
ತ್ತನು-ಗತಮುತ್-ಗತಂ ಸಂ
 ಜನಿತಂ ವಿಭವೋಕ್ತೃಲಿಂದಿವಂತಾಜು ತೆಜಿಂ. || 51 ||²⁾

41. An instance of the *praised* alliteration or of No. 1. Mâtrâ = Mora; see, previously, the note to A., p. 7.

ಮನೆಗಿಂದು ಒಕ್ಕುಮೇಂದಾನ್
 ಅನೇಕ-ಲಿಧ-ವಸ್ತು-ವಾಹನಂಗಳನೊಸೆದಿಂ |
 ಒನೆ ಪಸರಿಸಿ, ಕುಳಿದೆಂ.
 ಜನೇಶನಿಂತೇಕೆ ಕಳೆದು ಪ್ರೋದನೋ? ಹೇಳಾ! || 52 ||³⁾ ಇದು ವಿನುತ್ಪಾಸಂ.

1) "Peaceful" means to say that, though there be no uniformity, there is harmony.

2) Rc. v. 22, B., D. 3) Rc. 23, B., D. See the beginning of the next verse which expressly states that this verse forms an instance of the vinuta prâsa.

ಎಂಬುದು ವಿನುತೆ-ಪ್ರಾಸಂ;
ಸುಂಬಂಧಾಕ್ಷರದೊಳೆಲ್ಲ ಮಾತ್ರೀಗಳು ತೆ |
ಶ್ಲೀಂಭಾಗೆ ಬೆರಸಿ, ಶೋಭಾ
ಡಂಬರಮು ಪಡೆಗುಮುಚಿತೆ-ಕಾವ್ಯೇಕ್ತಿಗಳೆಲ್ಲ. || 53 ||¹⁾

42. Definition of the first *peaceful alliteration* or of No. 2, pointing out the distinction between this and No. 1. In No. 2. the letters are *yogâksharas*, but the vowels no *ekasvaras*.

ಬೆರಸಿರೆ ಮುಂದಂ ಯೋಗಾ
ಕ್ಷೈರಂಗಳೇಕ-ಸ್ವರಂಗಳಿಂ, ಸುಪ್ರಾಸಂ |
ನೆರೆದು,—ವಿಪಯಾಸ-ಕ್ರಮ
ಮಿರೆ, ಸತತಂ ಶಾಂತ-ಪೂರ್ವಮಹಕ್ಕುಂ ಪ್ರಾಸಂ. || 54 ||²⁾

43. Definition of the second peaceful alliteration, that of *classified consonants*, or of No. 3.

ಶಾಂತ-ಪ್ರಾಸದ ಭೇದಮು
ದಿಂತಕ್ಕುಂ; ವರ್ಗದಕ್ಕರಂಗಳ್ಳಾ ನಾಲ್ಕುಂ |
ಶಾಂತಮಿರೆ, ಪೇಳ್ಳ ತಾಣಾದೊ
ಳಂತಕ್ಕುಂ ಪ್ರಾಕ್ತನೋಕ್ತು-ವರ್ಗ-ಪ್ರಾಸಂ. || 55 ||³⁾

44. An instance of No. 3.

ಸಕಲ-ಜನ-ವಿನುತನಂ, ಶತ
ಮಂಬ-ಸದೃಶ-ವಿಶಾಲ-ವಿವಿಧ-ವಿಭವೋದಯನಂ, |
ಸುಗುಣ-ಗಣ-ಯುತನನರಿ-ಬಲ-
ವಿಫುಟನನಂ ಕಂಡನಣಿವನಾ ರಾಘವನಂ. || 56 ||⁴⁾ ಇದು ವರ್ಗಪ್ರಾಸಂ.

45. Definition of the *proximate alliteration* or of No. 4.

ಇದು ಸದ್ವಾರ್ಗ-ಪ್ರಾಸ
ಕ್ಷುದಾರ್ಥತಂ. ಕುಳಿತೆ ಶ-ಪ-ಸ-ವರ್ಗ-ತ್ರಯಮು |
ವಿದಿತ-ಪ್ರಾಸ-ವಿಯುಕ್ತಾ
ಸ್ವದದೊಳ್ಳಾ ನಿಲೆ ಪೇಳೆಗ್ಗಿಡದು ಸಮಿಾಪ-ಪ್ರಾಸಂ. || 57 ||⁵⁾

1) Re. v. 24, B., D.

2) Re. v. 25, B., D.

3) Re. v. 26, B., D.

4) Only in D., B.

5) Re. 27, D., B.

46. An instance of No. 4.

ಶತಧರ-ಬಿಂಬಾನನೆಯಂ,
 ರುಷಕೇತನ ಮಾತೆಯಂ, ಸರೋಜಾಂಬಕೆಯಂ, |
 ಚಿಸ-ವಿಶದ-ವಣೀಯಂ ಕಂ
 ಡೊಸೆದಂ ಬನದೊಳಗೆ ಜನಕ-ತನುಚಿಯನಣುವಂ. | 58 || ¹⁾ ಇದು ಸಮಾಪ್ತಾಸಂ.

47. Definition of the successive alliteration or of No. 5.

ಯಂದಿಂತು ಸಮಿಂಪ-ಪಾಲ್
 ಸಂ ದಶೀತಮಾಯ್ಯ. ಮತ್ತುನುಪಾಲ್ಸಮುಮಂ |
 ಸಂದಿಸಿದೆಣಿಯಕ್ಕರವೊಂ
 ದೊಂದಱ್ಳಿಗಳಿಂದೆಯುಸುದೊಡನುಗತಮಹ್ಯಂ. || 59 || ²⁾

48. An instance of No. 5.

ಜನ-ವಿನುತನನಫುನನುಪಮ
 ನನುನಯ-ಪರನರಸನಿನಿಸು ನೆನೆನಿನಿದು, ಮನೋ |
 ಜನಿತ-ಮುದನನೀಲ-ತನಯನ
 ನನೃತ-ವಚನ-ರಚನನಂತಿರೆನಿ ಸುಡಿದನವಂ. || 60 || ³⁾ ಇದು ಅನುಗತಪ್ರಾಸಂ.

49. Definition of the final alliteration or of No. 6.

ಇಂತಿದನುಪಾಲ್ಸು. ಪಾ
 ದಾಂತದೊಳಿಂದಾಪುದಾನುಯಿಟ್ಟಕ್ಕರಮಂ |
 ಮುಂತಣ ಪಾದಾಂತಂಗಳೊ
 ಳಂ ತಡೆಯದೆ ಹೇಳೆನ್ನಿಡೆ ತದಂತ-ಪಾಲ್ಸಂ. || 61 || ⁴⁾

50. An instance of No. 6. See v. 226; 234; 257 seq.; 272 seq.

ಅತಿ-ವಿಶದ-ಯಶೋ- ವೃತ್ತಂ,
 ನತ-ಸಕಲಾರಾತಿ-ಜನ-ವಿತಾನಂ, ಮತ್ತುಂ |
 ವಿತತ-ಶ್ರೀ-ಸಂಪತ್ತಂ,
 ಶತಮಣ-ಸದ್ಯಶಾನಭಾವ-ವಿಭವಂ-ಬೆತ್ತಂ. || 62 || ⁵⁾ ಇದು ಅಂತಪ್ರಾಸಂ.

51. The four kinds of alliteration of the third class, occurring along with the ten simple alliterations (prâsa) and the successive (anuprâsa) and final one (antaprâsa).

1) Only in D., B. 2) Re. 28, D., B. 3) Re. 29, D., B. 4) Re. 30, D., B. 5) D., B.

ಪ್ರಾಸಾನುಪ್ರಾಸಾಂತ-
ಪ್ರಾಸಂಗಳ್ ಮಾಡಿ ಇವತಿಶಯಂಗಳ್. ಮತ್ತೊ |
ಪ್ರಾಸಾಭಾಸಂ ಮಾಡಿಂ;
ಭಾಸುರ-ಕಂಜಾಯತಾಕ್ಷಿ, ಕೇಳ್, ಅದನೊರೆವೆಂ. || 63 ||¹⁾

Alliterations

1. in which, instead of only one, two letters (2nd and 3rd) are made to rhyme (dviprâsa, according to the Kavi Jihvâ Bandhana: dvivarña prâsa);
2. which take place twice (or oftener) within a quarter, viz. near the beginning and midst (or at other places) of it (dvandva prâsa);²⁾
3. in which three letters (2nd, 3rd and 4th) are made to rhyme (triprâsa or trivarna prâsa);
4. which, in the same shape, occur at the end and at the beginning of each quarter (antâdiprâsa).

ದ್ವಿ-ಪ್ರಾಸಂ, ಸುಭಗಂ ದ್ವಂ
ದ್ವಂ-ಪ್ರಾಸಂ, ಕಾವ್ಯ-ರಚನೆಗುಚಿತಮೇನಿಪ್ಪ |
ತ್ರಿ-ಪ್ರಾಸಂ, ಸಲೆಯಂತಾ
ದಿ-ಪ್ರಾಸಂ, ಬೇಣಿ³⁾ ನಾಲ್ಕು ತೆಱನಾಗಿಕ್ರಂ. || 64 ||³⁾

52. An instance of the Dviprâsa or No. 1.

ಅರಸರೊಳೆಲೆ ನೀಂ ಸರಸರ
ಸರಸಿ ಮೆಟ್ಟಿವೋಲಾಡುತ್ತಿರ್ಫ್ ನಿನಗಿದು ಗುಣವೇ? |
ಅರಸರ ಸರಸವ ಬಲ್ಲರೆ?
ಸರಸವನಾಡರಸರಲ್ಲದವರೊಳ್, ಮಗಳೇ! || 65 ||⁴⁾ ಇದು ದ್ವಿಪ್ರಾಸಂ.

53. An instance of the Adyanta Prâsa or No. 4.

ವಿಮಲರ ಮತ್ತೊ, ವಿಮಲಂ,
ವಿಮಲ-ವಿನತ-ಮೂರ್ತಿ, ವಿಮಲರೊಳ್ತಿ-ವಿಮಲಂ, |
ವಿಮಲ-ನಾಯದೆ ವಿಮಲಂ,
ವಿಮಲ-ರುಚಿ-ಮಯಂ, ನಿರಂತರಕ್ಕೊ ವಿಮಲಂ. || 66 || ಇದು ಆದ್ಯಂತಪ್ರಾಸಂ.

11. A short Survey of the subjects to come.

54. According to Nâgavarma's opinion there are $3\frac{1}{2}$ mother-languages (Samskrîta, Prâkrtî, Apabhramša and Paisâcîka) and 56 daughter-languages (Dravîda, Andhra, Karṇâtaka,

1) Re. 31, D., B. Instead of ಮಾಡುಂ Re. and D. have ಮೂಡುಂ, B. has ಹೋದಂ; ಮಾಡುಂ, i. e. new form too, is a guess.

2) This kind may be called "co-ordinate alliteration." Cf. Lalita (v. 217), Krauñca pada (v. 221), Vanalatê (v. 226), the Mâlâvîttas (vs. 233. 234), the Raghatêś (v. 254 seq.), and the Akkarikê (v. 308). 3) Re. 32, D., B. 4) D., B., Kavi Jihvâ Bandhana II., 20.

etc.) in India. In each of these languages occur the Vṛittas (turns, forms or specimens) of the akshara gaṇa čandas, i. e. metres with a fixed scheme of the 8 Syllable-feet (akshara gaṇa). This Akshara gaṇa Chandas (v. 71 seq.) falls under three heads, viz.

1. Sama vṛittas, i. e. metres the four lines or quarters (pāda, pada, čarāṇa) of which have the same gaṇas in the same places, their vedic types (čandas) being 26;
2. Ardha sama vṛittas, i. e. metres in which such is the case only in half the number of lines (1 and 3, 2 and 4 being equal);
3. Vishama vṛittas, i. e. metres in which, though each line is composed of the Syllable-feet, all lines, more or less, differ from each other.

Besides there are the Mātrā Chandas' (v. 250 seq.), i. e. metres that are to contain a certain number of Moras (a Mora being the quantity of a short syllable) in each line, and, at the same time, some syllables bearing a fixed form.

Further there are the Mātrā gaṇa Chandas' (v. 254 seq.), i. e. metres which, also when consisting of feet that, in form, are equal to the Syllable-feet, do not require that the same forms of feet recur at the same places, but in which the feet, throughout or in certain places, contain the same number of Moras (mātrā). The mātrā gaṇas (Mora feet) often show forms that are not found among the eight Syllable-feet. The two classes of Mora metres form the so-called Jāti metres, i. e. metres peculiar to the Bhāshā jātis, the daughter-languages.

ವಚನಂ

ಅದೆಂತೆಂದೂಡೆ ಸಂಸ್ಕೃತಂ ಪ್ರಾಕ್ತಮಪಭ್ಯಂಶಂ ಮೈಶಾಚಿಕಮೇಂಬ ಮೂಲಾಸು
ವರೇ¹⁾ ಭಾಪೇಗಳೊಳ್ಳುವ ಪ್ರತ್ಯುವ ದ್ರುವಿಡಾಂಧ್ರ-ಕರ್ಣಾರ್ಥಟಕಾದಿ-ಪಟ್ಟಂಚಾಶತ್ತೋ-ಸ
ರ್ವ-ವಿಷಯ²⁾-ಭಾಪಾ-ಜಾತಿಗಳಕ್ಕುಂ. ಅಲ್ಲಿ ಸಮಮಧನ-ಸಮಂ ವಿಷಮಮೇಂದು

1) Only Rc. reads ಜತುರ್ ಭಾಪೇ. 2) Great arbitrariness is shown in enumerating the čappanna deśas or shatpañcāśad vishayas (56 countries); complete enumerations are also seldom to be met with in Canarese; generally books mention some above forty, and then conclude with ಹೊದಲಾದ (etc.). Here follows the list of the commentary of L., alphabetically arranged by the Ed.:—ಅಂಗ, ಅಂಧ್ರ, ಅಯ್ರ, ಏಕಪಾದ, ಒಡ್ರ (ಒಡ್ರದ ದೇಶ), ಕರ್ನಾರ್ಥ, ಕಳಿಂಗ, ಕಾಂಬೋಜ, ಕಾಶ್ಮೀರ, ಕಾಜವ, ಕುಂತಳ, ಕುಕುರ, ಕುರಂಗ, ಕೇರಳ, ಕೊಂಕಣ, ಕೊಂಗು (ಕೊಂಗ), ಕೊರಹ (ಮಹಾಕೊರಹ), ಕೊಲ್ಲಾಳ, ಗಾಂಧಾರ, ಗುಜರ, ಗೌಳ, ಘೋಡಮುಖ, ಜೋಳ, ಜೇನ, ತುರುಪ್ಪೆ, ತುಳುವ, ತೆಲುಗ (ತೆಲುಂಗಂ), ದ್ರಾವಿಡ (ದ್ರವಿಳ), ನೇವಾಳ, ಪಲ್ಲವರ್ಕ, ಪಾಂಚಾಳ, ಪಾಂಡ್ಯ, ಪಾರಿಯಾತ್ರಕ, ಬಂಗಾಳ, ಬಳ್ಳರ, ಬಾಹ್ನಿಕ, ಜೆಳವ, ಭೋಬ, ಮಗಧ, ಮಧ್ಯ, ಮಲಹ (ಮಲಯ), ಮಲೆಯಾಳ, ಮಹಾರಾಷ್ಟ್ರ, ಮಾರವ, ಮಾಳವ, ಲಂಬಕರ್ನ, ಲಾಳ, ಲುಭ್ರಿಕ, ವಂಗ, ಸಿಂಗಳ (ಸಿಂಹಳ), ಸಿಂಧು (ಸ್ವಿಂಧನ), ಸಿಂಹಾಸ್ತಿ (ಸಿಂಹಾಸ್ತಿ), ಸಂಕರ, ಸ್ತ್ರೀದೇಶ, ದಂ ವಿಳರ, ಹೈವ.—In other enumerations for some of the countries are substituted the following: ಅಮರಕ, ಕಂನೀಳಿಜ, ಕರಾಳ, ರಿರಾತ, ಕರುಹ, ಕೊಡಗು, ಕೊಳಲ, ಕಾಪರ, ಲಿಪರ, ಫ್ರೆಗ್ರೆಟ್, ಜೀರಿ, ಜಾಲಾಂಧ್ರ, ತುರುಕಾಣ್ಯ, ತ್ರಿಗರ್ಭ, ದ್ಯುವಿಪ, ನಿಷಧ, ಪಾಟುಲ, ಬರಮ, ಬಲ್ಲಾಳ, ಜೋರಟ, ಮತ್ಸ್ಯ, ಮಾಟ, ಮುರು, ಮೈಳಿಳ್ಳ, ಯವನ, ವರಾಳ, ವಾಟಾಲ, ವಿದಭ್ರ, ಶಾರಸೇನ, ಸೌರಾಪ್ತಿ, ಸೌವಿರ, ಹೂಳಿ, ಹೈದರಯ. A Tamilia list is as follows (Rottler s. v. ದೇಶ): ಅಂಗ, ಅರುಣ, ಅನಂತಿ, ಅಂಧ್ರ, ಲಾಟ, ಬಡ್ಡಿಯ, ಕರುನ, ಕಳಿಂಗ, ಕಣಡ, ಕಂನಾಡ, ಕಾಸ, ಕಾಶ್ಮೀರ, ಗಾಂಧಾರ, ಕಾಂಬೋಜ, ರಿರಾತ, ಕರುಹಗು, ಕುಡಳ, ಕುರು, ಕುಲಿಂದ, ಗೂಜರ, ಕೇರಕ್ಯ, ಕೇರಳ, ಕೊಂಕಣ, ಕೊಲ್ಲಿ, ಕೊನ್ನಲ, ಶಕ, ಸೌವಿರ, ಕಾಲ್ಯಿ, ಸಿಂಗಳ, ಸಿಂಧು, ಜೇನ, ಶಾರಸೇನ, ಜೋಯಿ, ಜೋನಗ, ದ್ರಾವಿಡ, ತುಳುವ, ತೆಂಗಳಿ, ನಿಡದ, ನೇವಾಳ, ಬಳ್ಳರ, ಪಲ್ಲವ, ಪಾಂಚಾಲ, ಪಾಂಡಿಯ, ಪಲಿಂದ, ಪ್ರೇಡ (ಬ್ರೋಡ), ಮಗಧ, ಮಧ್ಯ, ಮರಾಠ, ಮಲೆಯಾಳ, ಮಾಳವ, ಯವನ, ಯುಗಂದರ, ವಂಗ, ಬಂಗಾಳ, ವಿದಭ್ರ.

ಪ್ರತ್ಯೇಂ ಮೂರಿಂ ತೆಜನಕ್ಕುಂ. ಅಲ್ಲಿ ಉಕ್ತೇ (ಉಕ್ತೇ, ಉಕ್ತಿ), ಅತ್ಯುಕ್ತೇ, ಮಧ್ಯಮೇ, ಪ್ರತಿಪ್ಯೇ, ಸುಪ್ರತಿಪ್ಯೇ, ಗಾಯತ್ರಿ, ಉಪ್ಯೇಕ್, ಅಸುಪ್ಯುಭ್, ಬ್ರಹ್ಮತಿ, ಪಂಕ್ತಿ, ತ್ರಿಪ್ಯುಭ್, ಜಗತಿ, ಅತಿಜಗತಿ, ಶಕ್ತರಿ, ಅತಿಶಕ್ತರಿ, ಅಪ್ಯೇ, ಅತ್ಯಪ್ಯೇ, ಧ್ವತಿ, ಅತಿಧ್ವತಿ, ಕೃತಿ, ಪ್ರಕೃತಿ, ಅಕ್ತತಿ, ವಿಕ್ತತಿ, ಸಂಕ್ತತಿ, ಅತಿಕ್ತತಿ, ಉತ್ಕೃತಿ ಎಂದು, ಇವರ್ತತಾಉಣಂ ಥಂದಂಗಳಕ್ಕುಂ. || 67 ||¹⁾

55. Besides (the Vṛittas, beginning with the Uktē type and ending in the Utkriti type) there are the Mālāvṛittas (vs. 232-234), the Daṇḍaka (v. 231, and the Ardhasama and Viṣhma Vṛittas, vs. 235-249). (Then follow) the Raghateś (v. 254 seq.), the Mātrāryeś (v. 289 seq.), the Tripadi (v. 299), the Catushpadi (v. 309), the Shaṭpadi (vs. 313-338), the Aṣṭapadi (v. 277 seq.), the Gaṇaniyama Kanda (vs. 284-288), the Saṅkhāvṛitta (?), the Tālavṛitta (? cf. vs. 254, 274, 279, 280) and other Jātis, viz., (v. 68), the Akkaras (v. 302 seq., the Caupadi=the Catushpadi), the Gītikē (v. 312), the Elē (v. 307, the Tivadi=the Tripadi), the Utsāha (v. 339, the Shaṭpadis), the Akkarikē (v. 308), the Chandovatamsa (v. 310).

ಅವಣಿಂ (ಎಂದೊಡೆ ಇವರ್ತತಾಉಣಂ ಥಂದಂಗಳಿಂ) ಪ್ರೋಱಗೆ ಪ್ರಟ್ಯುವ ಮಾಲಾವಾತ್ತ-ದಂಡಕ[ಂಗಳುಂ]-ರಘುಟೆ (ರಗಳೆ)-ಮಾತ್ರಾಯಾ-ತ್ರಿಪದಿ-ಚತುಪ್ಯದಿ-ಪ್ಯಾದಿ-ಅಪ್ಯಾಪದಿ-ಗಣನಿಯಮಕಂದ-ಶಂಖಾವಾತ್ತ-ತಾಳವಾತ್ತ-ಆದಿ-ಜಾತಿಗಳು [ಉಣಿ]ಉಣಿ²⁾, ಅವಾವುಮೆಂದೊಡೆ

• ಕಂದಂ

ಮದನವತಿ, ಅಕ್ಷರಂ ಚೌ
ಪದಿ ಗೀತಿಕೆಯೇಳೆ ತಿವದಿಯುತ್ವಾಹಂ ಪೆ |

1) In all the MSS. 2) Instead of ಪ್ರೋಱಗೆ ಪ್ರಟ್ಯುವ Sa. has only ಪ್ರೋಱಗೆ; Re., D., B. have ಪ್ರೋಱಗಣ (cf. v. 235) Ra. and H. read: ಅದಣಿಂ ಪ್ರೋ... ಮಾಳವೃತ್ತ-ದಂಡಕ-ರಗಳೆ-ಮಾತ್ರಾಗಣನಿಯಮನ್ಯಂಧಕಾದ (skandhaka=kanda)-ಜಾತಿಗಳಕ್ಕುಂ. ಅವಣಿಂ ಪ್ರೋಱಗೆ ಮತ್ತು ಕನಾಟಕ-ಅಂಥ್ರ-ದ್ವಾವಿಂ-ವರಾಟ-ಲಾಟ-ಮಾಳವ-ಗೌಳ-ಗುಜರ-ಕಳಂಗ-ಅಂಗ-ವಂಗ-ಕೇರಳ-ಬಾಹ್ಲಿಕ-ಮಗಧ-ಜೀರಿ-ವಾಚಾಲ-ಪಾಂಚಾಲ-ವೆಂಗಿ-ತಾಳವಾದಿ-ದೇಶ-ಭಾವೆಗಳೊಳ್ಳ ಪ್ರಟ್ಯುವವೆಲ್ಲಂ ಸರ್ವವಿಷಯಭಾಷಾಜಾತಿಗಳಕ್ಕುಂ. ಅವಾವುಮೆಂದಡೆ, and then v. 68. An observation is to be made here, viz. that regarding these last prose-lines an important difference occurs in the MSS.; M. and Sb. after 66 read only: “ಅವಣಿಂ ಪ್ರೋಱಗೆ ಪ್ರಟ್ಯುವ ಅವೆಂತೆಂದೊಡೆ”, and then all at once introduce v. 68. This reading, though deficient (as e. g. it does not include all the Jāti Chandas’), essentially alters the classification, so that the Mālāvṛitta and Daṇḍaka that belong to the Sama Vṛittas, the Ardha Sama Vṛittas, and Viṣhma Vṛittas do not come under the head of the Jātis, as they, in fact, ought not to do. For the true Jātis are those metres that are formed of Mātrā gaṇas. See W. p. 289: ವೃತ್ತಮಹ್ವರ-ಸಂಖ್ಯಾತಂ ಜಾತಿರ ಮಾತ್ರಾಕೃತಾ ಭವೇತ್ | The syllables in square brackets are proffered by us for correction.

ಟ್ಟದಿಯಕ್ಕರಿಕೆ ಕರಂ ಚೆ
ಲೋದವಿದ ಭಂದೋವತಂಸಮಜ್ಜಾಳಾಕ್ಕೇ! || 68 ||¹⁾

56. The author is going first to impart knowledge regarding each of the 26 normal forms (jāti) of the Sama Vṛittas, from Uktē to Utkriti, in a two-fold manner (as the rules concern Samskrita as well as Prākṛita).

ಒಂದೋಂದು ಜಾತಿಗಿಂಮಾಡಿ
ಯಿಂದಂ, ತಾನ್ ಉಕ್ಕೆಯಾದಿಯಾಗಿರೆ, ಸಂಪೂರ್ಣ |
ಇಂದ್ರಂದು-ಮುಖಿ, ತಿಳಿಯ ಪೇಣ್ಣಿಂ,
ಸಂದುತ್ತು ತಿಯೆಯ್ಯಾವಿನೆಗಮಿಂತೀ ಕ್ರಮದಿಂ. || 69 ||²⁾

57. He says that his first instruction will concern the metres common to the two great divisions of languages (the Samskrita and Prākṛita), it thus being given concerning the languages etc. of all the countries. (Cf. vs. 281. 296.)

ಇಂತಿಂಪಿದುಭಯ-ಭಾಪೆಯೋ.
ಇಂ, ತೊಡರದೆ, ಸರ್ವ-ವಿಷಯ-ಭಾಪಾದಿಗಳಿಂ, |
ಮುಂ-ತಿಳಿಪಿದಪೆಂ ನಿನಗಾನ್,
ಅಂತರಿಸದೆ. ಕೇಳ್ಳಿ ಇದಂ, ಪರ್ಯೋ-ರುಹ-ವದನೇ! || 70 ||³⁾

ಗದ್ಯಂ

ಇದು ಸಮಸ್ತ-ಸುರಾಸುರೇಂದ್ರ-ಮುನಿಂದ್ರ-ಮಣಿ-ಮಕುಟ-ಫಟಿತ-ಶ್ರೀಮದ್-ಭಗವದ
ರ್ವ-ಪರಮೇಶ್ವರ-ನಾದಾರವಿಂದ-ದ್ವಂದ್ವ-ಮಕರಂದ-ಮತ್ತ-ಮಧುಕರಾಯಮಾನ-ವಿಬುಧ-
ಜನ-ಮನಃ-ಪದ್ಮಾನಿ-ರಾಜಹಂಸ-ನಾಗವರ್ಮ-ವಿರಚಿತ-ಭಂದೋಂಬುರಾಶಿಯೋಳ್ಳಿ ನೆಗಳ್ಳಿ ಸಂ
ಜ್ಞಾಧಿಕಾರಂ ಪ್ರಥಮಾಶ್ವಾಸಂ.



1) H., Ra., Rc., Sb., M., D., B. Regarding the Vṛittas (i. e. Mātrā Vṛittas) that appear among the true Canarese Jātis, verses 276, 308 and 309 can be pointed at. 2) Rc. 34, M., Sb., D., B., Ra., H. 3) Rc. 35, M., etc.; not in Ra., H. After this verse, in M. and Sb., there is: ಕೇಳಾರ್ಚಕಾಂ ಧ್ರಜವಿಡಂತಭಾಪೆಗಳೊಳ್ಳಿ ಪಟ್ಟವನೆಂತೆಂದೊಡೆ, whereupon follow 3 verses regarding the Shatpadi, 4 verses regarding the Kanda, and 1 verse regarding the Anushṭubh (śloka), all of which are out of place here, as they are repeated at the places where these metres are separately treated of.

II. CHAPTER: THE SAMA VRITTAS

ಸಮವ್ಯತ್ಯವರೊಮೆಂಬ ದ್ವಿತೀಯಾಶಾಸಂ

58. The instruction regarding the Sama Vrittas begins; the verses that contain the rules (pada), being at the same time the instances.

ಕಂದಂ

ಶ್ರೀಪದಮಂ ಸಮವ್ಯತ್ಯನಿ
ರೂಪಣ-ಸಮಯದೊಳೆ ತಂದು, ಪದನಿಷ್ಟೆನಿದಂ; |
ಚಾಪಳ-ಲೋಚನೆ, ಬಹಳಾ
ಛಾಪದೊಳೇಂ? ಕೇಳಿ, ಕೆಳದಿ, ಸಿನಗಭ್ಯಾದಯು! || 71¹⁾ ||

1. **Uktē** (uktī, uktam). In this type (chandas) each quarter (pâda) consists of 1 syllable; by putting short syllables instead of the long ones of the instance, 1 other vritta, i.e. ಉ, is possible

ಉಕ್ತೇಯೆಂಬ ಭಂದಸ್ಸಿನೊಳ್ಳ 1 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವೆ 2 ವೃತ್ತಂಗಳೊಳಗೆ

59. An instance: —, the Sri. (H., Ra. also: ಉ; la li | la li ||).

ಶ್ರೀವೃತ್ತಂ

ಶ್ರೀ

ಶಂ |

ಕಂ

ತೇ.

|| 72²⁾ ||

2. **Atyukte**. In this type each quarter consists of 2 syllables; 4 vrittas are possible, viz. a Spondee --; an Iambus ಉ-; a Trochee - ಉ; and a Pyrrhich ಉ-

ಅತ್ಯುಕ್ತೇಯೆಂಬ ಭಂದಸ್ಸಿನೊಳ್ಳ 2 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವೆ 4 ವೃತ್ತಂಗಳೊಳಗೆ

60. An instance: ——, the Geya.

ಗೇಯವೃತ್ತಂ

ಶ್ರೀಯಂ

ದೇಯಂ |

1) H., Ra., Re., Sb., M., D., B.

2) The vritta names are stated separately only in Re.

ಮೇಯಂ

ಗೇಯಂ.

|| 73 ||

61. A second instance: ಉ—, the Diganta.

ದಿಗಂತವೃತ್ತಂ

ಅಗೋ

ಪಗಂ |

ದಿಗಂ

ತಗಂ.

|| 74 ¹⁾ ||

3. Madhyamē. Quarters of 3 syllables; 8 vṛittas possible, viz.

೦೦— ; —— ; —೦— ; ೦೦೦ ; —೦೦ ; ——೦ ; ೦—— ; ೦—೦. These form the eight gaṇas mentioned in the first chapter, v. 31 seq.

ಮಧ್ಯಮೇಯಂಬ ಭಂದಸ್ಸಿನೊಳ್ಳ 3 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 8 ವೃತ್ತಂಗಳೊಳಗೆ

62. An instance: ೦೦— (wind), the Pravara.

ಪ್ರವರಂ

ಪವನೋ

ದ್ವಿವದಿಂ |

ಪ್ರವರಂ,

ಪ್ರವರೇ!

|| 75 ||

63. Another instance: —— (earth), the Syāmāṅga.

ಶ್ಯಾಮಾಂಗಂ

ಭೂಮಿ-ಪ್ರೋ

ದ್ವಾಮಂ, ಕೇಳ್ಳ, |

ಶ್ಯಾಮಾಂಗೀ,

ಶ್ಯಾಮಾಂಗಂ.

|| 76 ||

1) H. has also:—, the Garva; and: ಉ, the Harivara.

64. A third instance: —ु— (fire), the Pâvana.

पावनं
पावकै॥
द्वृवदिं, |
त्रीवदू,
पावनं.
|| 77 ||

65. A fourth instance: ुुु (heaven), the Paramē.

परमै
सुरर
नेरवि |
नेरैयै,
परमै.
|| 78¹⁾ ||

4. Pratishto Quarters of 4 syllables; two times the eight gaṇas i.e. 16 vṛittas are possible²⁾

प्रतिष्ठोयैं भूं द्स्त्वै नौऽ 4 अक्षरं पादवागि पृष्ठव 16 वृत्तोऽलोऽग्ने

66. First instance: —ु—|—, the Devaramyā.

दैवरम्यै
गलग | ग॒ (अग्नियू गुरुवा)
|| 79 ||

1) Ra., H. also: ु——, the Ratânta. 2) Instead of the verses of the MSS. (all of which contain, if required, nothing but a dry enumeration of the gaṇas of the concluding long and short syllables, and of the names, together with some epithets for Nâgavarma's wife) only the names and the *rules* (not forms) in letters have been given under this heading. This method, to some extent, will be followed also further on. It is, in fact, Piṅgala's own method; similarly Rb., in the first line, generally adduces the letters and names, and then a praise; sometimes this method appears also in the other MSS. It may be added here that the true readings of the verses containing the rules are lost in some indefinable measure, as would appear especially from Rb., wherein the verses have their own, quite peculiar wording, and show a strong Jaina tendency. The Janodaya, for instance, appears in Rb. as follows: धनेश-ग॒ जनै॒ दय॑ | सुनाम॒ दिं, जी॒ नै॒ रा॒ || Rb. contains also less instances.

67. Second instance: —uu|—, the Saundara.

ಸೌಂದರಂ

ಗಲಲ | ಗಂ (ಜಂದುನೂ ಸುರುವೂ)

|| 80 ||

68. Third instance: u—u|—, the Janodaya.

ಜನೋದಯಂ

ಲಗೆಲ | ಗಂ (ಸೂರ್ಯನೂ ಸುರುವೂ)

|| 81 ||

69. Fourth instance: uu—|—, the Mriganetra.¹⁾

ಮೃಗನೇತ್ರಂ

ಲಲಗ | ಗಂ (ಲಫುಯುಗ್ಂನೂ ಸುರುಯುಗ್ಂನೂ)

|| 82 ||

70. Fifth instance: uuu|u, the Surataru.

ಸುರತರು

ಲಲಲ | ಲಂ (ಸ್ವಾಗತೋ ಲಘುವೂ)

|| 83 ||

71. Sixth instance: ——u|—, the Kâmodbhava.

ಕಾಮೋದ್ಭವಂ

ಗಗಲ | ಗಂ (ವೈಗ್ಯೇಮವೂ ಸುರುವೂ)

|| 84²⁾ ||

72. Seventh instance: ——|—, the Prema.

ಪ್ರೇಮಂ

ಗಗಗ | ಗಂ (ಭಾವನಿಯೂ ಸುರುವೂ)

|| 85³⁾ ||

1) M. calls it Mridunetra. 2) In M. and Sb; Ra., H. call it Kâmâṅga. 3) Only in Rc. The MS. called Rb. begins all at once with Pratishthë, and its only instance for it is the Janodaya.

5. Supratishthē. Quarters of 5 syllables; four times
eight i.e. 32 vṛittas possible

ಸುಪ್ರತಿಷ್ಠೇಯಂಬ ಭಂದಸ್ಸಿನೊಳ್ಳ 5 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟವ 32 ವೃತ್ತಂಗಳೊಳಗೆ

73. First instance: — u — | u —, the Nandaka.

ನಂದಕಂ

ಒಂದು ವರ್ಣಾಯೋಳ್ಳ

ನಿಂದೊಡಂ ಲ-ಗು, |

ಸೌಂದರಾಂಗಿ, ಕೇಳ್ಳ,

ಸಂದ ನಂದಕಂ.

|| 86 ||

74. Second instance: — u u | — —, the Kāñčanamālē.

ಕಾಂಚನಮಾಲೆ

ಮೀಂಚೆವ ಚಂದ್ರಂ

ಗಂಚೆಯ ರುದ್ರರ್

ಸಂಚಿಸೆ, ವೈತ್ತಂ

ಕಾಂಚನಮಾಲೇ.

|| 87 ¹⁾ ||

75. Third instance: — — u | u —, the Tilaka.

ತಿಲಕಂ

ಪ್ರೋಮು, ಹರಿಯಿಂ

ದೇ ಮಾರಹರಂ |

ತಾಮಾಗೆ, ಸತೀ,

ನಾಮು ತಿಲಕಂ.

|| 88 ²⁾ ||

76. Fourth instance: u — u | — —, the Nanda.

ನಂದಂ

ದಿವೈಶನಿಂದ

ತ್ತೇ ಸೀಲಕಂತರ್

1) ರುದ್ರ ಅಂದರೆ ತ್ರಿಯಂಬಕ, ಅಂದರೆ ಗುರು. See v. 29. 2) ಹರಿ ಅಂದರೆ ಮುರಾಂತನ, ಅಂದರೆ ಲಘು; ಮಾರಹರ ಅಂದರೆ ಗುರು. See v. 29.

ತೆನೂದರ್ಇ, ನಿ
ಲ್ಕು, ನಂದಮಕ್ಕುಂ.

|| 89 ||

77. Fifth instance: ೦೦೦ | ೦-, the Sarasiruha.

ಸರಸಿರುಹಂ
ಬರೆ ನ-ಲ-ಗಂ,
ಸರಸಿರುಹಂ, |
ವರವರನಾ,
ಪರಮ-ಜಿನಾ!

|| 90 ||

78. Sixth instance: -೦೦ | ೦-, the Prema.

ಪ್ರೇಮಂ
ಸೋಮ-ಹರಿಯುಂ
ಕಾಮಹರನುಂ |
ತಾಮಿರೆ, ಪೆಸರ್
ಪ್ರೇಮಮಬಲೇ!

|| 91¹⁾ ||

6. Gâyatri. Quarters of 6 syllables; eight times eight
i. e. 64 vrittis are possible

ಗಾಯತ್ರಿಯೆಂಬ ಭಂದಸ್ಸಿನೊಳ್ಳು 6 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪುಟ್ಟುವ 64 ವೃತ್ತಂಗಳೊಳಗೆ

79. First instance: -೦- | ೦-- , the Sâlini.

ಶಾಲಿನಿ
ಜ್ಞಾಲೆ ತೋಯಮೇಳ್ಳುಂ
ದೊಳೆಳಿವೆತ್ತೊಡಕ್ಕುಂ |
ನೀಲ-ಕುತ್ತೇ, ಕೇಳಾ,
ಶಾಲಿನೀ-ವಿತಾನಂ.

|| 92 ||

1) Of these six instances only 2, 3 and 5 are in Rb.; 5 gives Rb.'s reading.

80. Second instance: ೦ ೦ ೦ | ೦ — — , the *Udâtta*.

ಉದಾತ್ತಂ

ನ-ಯ-ಗಣಾದಿಂದಂ
ಸಿಯತಪೀಡಕ್ಕುಂ, |
ಪ್ರಿಯ-ಲಲನೇ, ಕೇಳ್ಳ,
ನಯದಿನುದಾತ್ತಂ.

|| 93 ||

81. Third instance: — ೦ ೦ | ೦ — — , the *Sashikânta*.

ಶಶಿಕಾಂತಂ

ಶ್ರೀತಕರ-ತೋಯು
ದ್ವ್ಯಾತಿಸಿರೆ, ಸೀಲಾ |
ಬ್ರಾತ-ನಯನೇ, ಕೇಳ್ಳ,
ಒತ್ತು, ಶಶಿಕಾಂತಂ.

|| 94 ||

82. Fourth instance: ೦ — — | ೦ — — , the *Vicitra*.

ವಿಚಿತ್ರಂ

ಪಯೋಲೈ-ಯುಗ್ಗಾದಿಂದಂ,
ಪಯೋಲೈ-ಜಾಯತಾಷ್ಟೇ, |
ಪ್ರಯೋಗ-ಪ್ರಸಿದ್ಧಂ,
ಸಿಯುಕ್ತಂ ವಿಚಿತ್ರಂ.

|| 95 ||

83. Fifth instance: — — ೦ | ೦ — — , the *Tanumadhyë* (or *Tilaka*)

ತನುಮಧ್ಯ (ಕಿಳಕಂ)

ಪ್ರೋಮಾದಿ-ಜಲಾಂತಂ
ತಾಮಾಗೆ, ನಿತಾಂತ- |
ಶ್ರೀಮಾನಿನಿ, ಸೀಂ ಕೇಳ್ಳ,
ನಾಮು ತನುಮಧ್ಯೇ.

|| 96 ||

84. Sixth instance: $\text{uu} - | \text{uu} -$, the Kumuda (or Mukula, Mukura).

|| 97 ||

ಕುಮುದಂ (ಮುಕುಳಂ, ಮುಕುರಂ)
ಅನಿಲ-ದ್ವಿತಯಂ
ಫಸಮೆಲ್ಲಿಯುಮೆಂ |
ಬಿನವೊಂದಿರೆ, ಕೇಳಾ,
ವನಿತೇ, ಕುಮುದಂ.

85. Seventh instance: $- - - | \text{uu} -$, the Mukula (or Kumuda).

|| 98 ||

ಮುಕುಳಂ (ಕುಮುದಂ)
ಉಪ್ಪಾಗ್ರಂ ಮರುತಂ
ಪರೀರ್ಧಂದಬಲೇ, |
ಸಾರಾದ್ಯಂತದೊಳಂ
ನಿವ್ರಾಂಜ್ಯಂ ಮುಕುಳಂ.

86. Eighth instance: $\text{uuu} | - - -$, the Sulalita.

|| 99 ¹⁾ ||

ಸುಲಲಿತಂ
ಕುಲಿಶ-ಭೂ-ಯುಗ್ರಂ
ನೆಲಸಿದಂದಕ್ಕುಂ, |
ಜಲಜ-ಪತ್ರಾಷ್ಟ್ರೇ,
ಸುಲಲಿತಂ ವ್ರತ್ತಂ.

7. Ushnih. Quarters of 7 syllables; (16×8 i.e.)
128 vrittas possible

ಉಷ್ಣಿಕ್ ಎಂಬ ಭಂದಸ್ಸಿನೊಳ್ಳ 7 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟವ 128 ವ್ರತ್ತಂಗಳಿಂದಗೆ

87. First instance: $\text{uuu} | \text{uu} - | -$, the Sadamala (čitra, vicitra).

ಸದಮಲಂ (ಜಿತ್ರಂ, ವಿಜಿತ್ರಂ)
ಶ್ರೀದಶ-ಪವನೀಶರ್
ಪುದಿದು ನಿಲೆ ಪಾದಾಂ |

1) Of these eight instances only 4, 5 and 6 occur in Rb.; it, H. and Ra. call 5 the Tilaka, and Rb. calls 6 the Mukula. M.'s and Sb.'s name of 6 is Mukura; Ra.'s, H.'s, D.'s and B.'s Kumuda. 7 appears as Kumuda in M. and Sb.; in Ra., H. there is a blank.

ತದೊಳಣ್ಣಿ, ವಿದಗ್ರಹಿ¹⁾, |
ಸದಮಲ-ವಿತಾನಂ. || 100 ||

88. Second instance: — ೦೦ | — ೦೦ | —, the Amala (Kamala in M.).

ಅಮಳಂ (ಕಮಲಂ)
ಇಂದು-ಯುಗಂಗಳ ಮುಂ
ದಿಂದುಧರಂ ಬರೆ ತಾ |
ನೆಂದುಮೀದಕ್ಕ ಪೆಸರ್,
ಸೌಂದರಿ, ಕೇಳಿ, ಅಮಳಂ. || 101 ||

89. Third instance: — ೦೦ | — ೦ — | —, the Virâma (Vinamra in H.).

ವಿರಾಮಂ
ಶೀತಕರಾಗ್ನಿ-ಚೈತೋ-
ಜಾತ-ಹರಕ್ತಳಿರ್ಫಂ |
ದೇ, ತೊದಚೋಪಚೇ, ನಾ
ಮಾತಿಶಯಂ ವಿರಾಮಂ. || 102 ||

90. Fourth instance: — — | — ೦೦ | —, the Citra.

ಚಿತ್ರಂ
ಧಾತ್ರೀ-ಚಂದ್ರೀಂದುಧರಂ
ಸೂತ್ರಾಧರ್ಫಂ-ಚಿತ್ರ ಗಣಂ |
ಧಾತ್ರೀ-ಪೂಜ್ಯಂ; ಪೆಸರಿಂ
ಚಿತ್ರಂ, ಪಂಕೇಜ-ಮುಶೀ! || 103 ||

91. Fifth instance: — ೦ | ೦ — ೦ | —, the Vibhûti. (Three Trochees and a long syllable.) Cf. the 10th instance.

ವಿಭೂತಿ
ಶೇಜಮಕ್ತನೀಶನೀ
ದೊಚೆ-ವೆತ್ತು ಬಂದೊಡಂ |

1) M. reads: ಸದಮಲ-ವಿಕೆತ್ರಂ. Rb. begins ಇರೆ ನ-ಸ-ಗ ಚಿತ್ರಂ | ಸರಸಿರುಹ-ನೇತ್ರಾ; the rest is quite corrupt, but does not contain the name of the metre, so that Rb. calls it citra.

ಭೋಜ-ಪತ್ರ-ನೇತ್ರೆ, ಕೇಳ್ಣ
ಈ ಜಗದ್-ವಿಭಾತಿಯಂ!

|| 104 ||

92. Sixth instance: ೦೦—|—೦—|—, the Sarala.

ಸರಳಂ

ಮರುತಂ ಜಾತವೇದಂ
ಹರನಂ ಕೂಡಿ ಬಂದಂ |
ದರವಿಂದಾಯತಾಕ್ಷೀ,
ಸರಳಂ ವೈತ್ರೇ-ನಾಮಂ.

|| 105 ||

93. Seventh instance: ೦೦—|—೦|—, the Komala.

ಕೋಮಳಂ

ಸ-ತ್ರ-ಗಂಗಳ್ ಕೂಡೆ ಪ
ದ್ವತ್ತಿಯಂ ಚೆಲ್ಲಾಗಿರಲ್ |
ಸತತಂ, ಪಂಕೇರುಹಾ
ಯತ-ನೇತ್ರೀ, ಕೋಮಳಂ.

|| 106 ¹⁾ ||

94. Eighth instance: ೦೦೦|—೦—|—, the Naraga (H., Ra. Saraga).

ನರಗಂ

ನ-ರ-ಗಮೆಂಬ ವಣೋರ್ಣ
ತ್ವರಮೇ ಪಾದಮಾಗು |
ಶ್ರೀರೇ, ಶಶಾಂಕ-ವಕ್ತೀ,
ನರಗ-ನಾಮ-ವೈತ್ತಂ.

|| 107 ||

95. Ninth instance: ೦೦೦|೦೦೦|—, the Sulabha (or Madhumati). (Three Pyrrhichs and a long syllable.)

ಸುಲಭಂ (ಮಧುಮತಿ)

ನ-ನ-ಭವ-ಯತದಿಂ,
ವನ-ರುಹ-ವದನೇ,- |

1) Other readings are: ಪದ್ಧತಿಯಂ, ಪದ್ಧತಿಯಂ, ಕೂಡಿಪದ್ಧತಿಯಂ.

ನಿನಗಳ್ಯಪುವೆನಾಂ,
ಜನನುತ-ಸುಲಭಂ.

|| 108 ||¹⁾

96. Tenth instance: — ಉ—| ಉ—ಉ|—, the Sunâma. The same as the 5th instance.

ಸುನಾಮುಂ
ರ-ಜ-ಗಂ.

|| 109 ||²⁾

97. Eleventh instance: — ಉ—|— ಉ—|—, the Hamsamâle.

ಹಂಸಮಾಲೆ
ರ-ರ-ಗಂ.

|| 110 ||³⁾

8. Anushubh. Quarters of 8 syllables; (32×8 i. e.)
256 vrittis possible

ಅನುಷ್ಟುಖ-ಭಂದಸ್ಸಿನೊಳ್ಳ 8 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟವ 256 ವೃತ್ತಂಗಳೊಳಗೆ

98. First instance: — — — | — — — | — — , the Vidyunmâle. (Four Spondees.)

ವಿದ್ಯುನ್‌ನಾಲೆ
ಪಿಂತುಲೀರ್-ಯುಗ್ರಂಗಳ್ ಒಕ್ಕುಂ,
ಮುಂತೀಶಾನ-ದ್ವಾರ್ಡಂ ತೋಕ್ಕುಂ; |
ಸಂತಂ, ನೀಂ ಕೇಳಾ, ಅಂಭೇಎಜಾಕ್ಕೀ-
ಕಾಂತೇ, ವಿದ್ಯುನ್‌ನಾಲೂಲಾ-ವೃತ್ತಂ.

|| 111 ||

99. Second instance: — ಉಂ | — ಉಂ | — — , the Citrapada. (Two Dactyls and a Spondee.)

ಚಿತ್ರಪದಂ
ಇಂದು-ಯುಗಂಗಳ ಮುಂದಂ
ಬಂದು ಹರ-ದ್ವಿತಯಂಗಳ್, |
ಸಿಂದೊಡೆ, ಚಿತ್ರಪದಂ ನಾ
ಮಂ, ದಳಿತಾಂಬುಜ-ನೇತ್ರೀ!

|| 112 ||

1) Rb. calls it Madhumati; its first half is: ಮಧುಮತಿ ಸ-ನ-ಗಂ | ಮಧುರ-ರುಚಿ-ರಸಂ||

2) This is only in M.

3) Also this only in M. Of the eleven instances only 1, 5 and 9 are in Rb.; 2 is not in H., Ra., B.; 9 not in Re., Ra., H.

100. Third instance: —००|—०|०—, the Māṇavaka.

ಮಾಣವಕಂ

ಕಂತೆ, ಶಶಿ-ಪ್ರೋಮ-ಲ-ಗಂ
ಮುಂತಿರೆ, ನೀಂ ಕೇಳಾ, ಕೆಳದೀ, |
ಭ್ರಾಂತಿಯೊಳೇಂ, ಪಿಂಗಳನೆಂ
ದಂತೆ ಪೆಸರ್ ಮಾಣವಕಂ.

|| 113 ||

101. Fourth instance: ०—०|—०—|०—, the Cirampramāṇika (Pramāṇika). (Four Iambus' i. e. ०—|०—|०—|०—)

ಜಿರಂಪ್ರಮಾಣಿಕಂ (ಪ್ರಮಾಣಿಕಂ)

ಜ-ರ-ಲ-ಗಂ.

|| 114 ¹⁾ ||

102. Fifth instance: —०—|—०—|—, the Sṛitānanda (Sṛitānanta, Subhānanta).

ಶೃತಾನಂದಂ (ಶೃತಾನಂತಂ, ಶುಭಾನಂತಂ)

ರ-ರ-ಗ-ಗಂ.

|| 115 ²⁾ ||

103. Sixth instance: ०००|—०—|०~, the Sumālati.

ಸುಮಾಲತಿ

ನ-ರ-ಲ-ಗಂ.

|| 116 ³⁾ ||

9. Br̥ihati. Quarters of 9 syllables; (64×8 i. e.)

512 vṛittas possible

ಬೃಹತೀಯೆಂಬ ಭಂದಸ್ಸಿನೊಳ್ಳ 9 ಅಕ್ಷರ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 512 ವೃತ್ತಂಗಳೊಳಗೆ

104. First instance: —००|—००|—०—, the Utsuka. (Two Dactyls and an Amphimacrus.)

ಉತ್ಸುಕಂ

ಇಂದು-ಯುಗಂಗಳ ಮುಂದೆ ಒಂ
ದೊಂದಿರೆ ವರ್ಣಿ ಪದಾಂತದೊಳ್ಳಾ, |

1) M. gives two instances, both of different words but of the same feet, calling the one Pramāṇika, the other Cara(?) pramāṇika. H., Ra.'s instance has the name of Pramāṇika; Rc.'s, D.'s, B.'s Ciram pramāṇika. 2) M., H., Ra. Sṛitānanda; Rc., D. Sṛitānanta; B. Subhānanta.

3) Only in M. Of the six instances only two, the Māṇavaka and Vidyunmālē, are in Rb., and one that is too corrupt to find out the metre and name.

ಸುಂದರಿ, ಪಿಂಗಳನಿಪ್ಪದಿಂ
ಸಂದುದಿದುತ್ಸುಕ-ನಾಮಕಂ.

|| 117 ||

105. Second instance: —೦— | ೦೦೦ | ೦೦—, the Halamukhi (Halâmukha, Halâyudha).

ಹಲಮುಖಿ (ಹಲಾಮುಖಂ, ಹಲಾಯುಧಂ)

ರಂ-ನ-ಸಂ ಹಲಮುಖಿಯರ್ಲೋ,
ಕಿಂನರೇಶ್ವರನೆ ಸಲಿದಾ |
ರಂನ-ಧಾರೆಯಲಿ ಗುಣ-ಸಂ
ಪ್ರಂನ-ಪದ್ಮ-(ನಿಭ-ನಯನಾ!)

|| 118¹⁾ ||

106. Third instance: —೦೦|೦—೦|೦೦—, the Udaya. (Trochee, Pyrrhich, Trochee, Pyrrhich, and a long syllable.)

ಉದಯಂ

ಕೋಕನದವ್ಯೇರಿ-ದಿನಪೆಂ
ಗಾ ಕಡೆಗೆ ವಾಯು ನಿಲೆ, ಕೇ |
ಭಾ, ಕಮಲ-ಲೋಚನೆ, ಪೆಸರ್
ಒಕ್ಕಾಮಿರದೆಂದುಮುದಯು.

|| 119 ||

107. Fourth instance: —೦— | ೦೦೦ | —೦—, the Bhadraka.

ಭದ್ರಕಂ

ರೌದ್ರವಹ್ನಿ-ಸುರ-ಪಾವಕಂ
ಕೃದ್ರಮಲ್ಲದಿರೆ, ನಾಮದಿಂ |
ಭದ್ರಕಂ, ಸರಸಿಜಾನನೇ,
ಸದ್ಮತಂ ಲಯ-ಪದ-ಕ್ರಮಂ.

|| 120²⁾ ||

1) This is Rb.'s reading; that of all the other manuscripts is decidedly wrong, they introducing here the Bhadraka form (4). Rb. says the same as Pingala (VI., 9): ಹಲಮುಖಿ: ರಾಷ್ಟ್ರಂ (i.e. ರ-ನ-ಸ) || H., Ra. have Hakâmukhi; Re. Halâmukha; D., B., M. have Halâyudha. Re., D., B. and M. repeat their form of 2 not only as that of 4, but after Bhujagashis also as that of a Srivilâsini.

2) ಲಯ means "tempo" of which three are counted: ದೃತ, quick; ಮಧ್ಯಮ, middle; ವಿಳಂಬಿತ, slow.

108. Fifth instance: —०—|००—|००—, the Vanaja.

ವನಜಂ

ಪೋಗದಗ್ನಿ ಮರುತ್ತುಗಳಿಂ
ಯೋಗಮಾಗಿರೆ, ಭಾವಿಸು, ಭೂ |
ಭಾಗದೊಳ್ಳಾ, ಮೃಗ-ಲೋಚನೆ, ಕೇಳಾ,
ನಾಗವಮನಿಸ್ಯೆ ವನಜಂ.

|| 121 ||

109. Sixth instance: ०००|०००|——, the Bhujagashisusrita (—— pada, —— pari; ——srita only in M.).

ಭುಜಗಶಿಶುಸ್ತತಂ

ಸ್ತ್ರಜಯಿಸೆ ನ-ನ-ಮು, ಮತ್ತುಂ,
ಗಜಪತಿ-ಗಮನೇ, ವ್ರತ್ತಂ |
ಶ್ರಿಜಗದೊಳಿದು ಸಂಸಿದ್ಧಂ,
ಭುಜಗಶಿಶುಸ್ತತಂ ನಾಮು.

|| 122 ||

110. Seventh instance: ०००|०००|—०—, the Vinuta.

ವಿಸುತ್ತಂ

ನ-ನ-ಯುಗಮಿರೆ, ಪಾದ್ಧಪಾ
ಶನ-ಗಣಮಿರೆಯನ್ನ ಕೋ |
ಕನದ-ನಯನೆ, ಲೋಕದೊಳ್ಳಾ
ವಿಸುತ್ತಮಿದುವೆ ನಾಮದಿಂ.

|| 123 ¹⁾ ||

111. Eighth instance: ०००|००—|०——, the Mayura.

ಮಯೂರಂ

ನ-ಸ-ಯು.

|| 124 ²⁾ ||

112. Ninth instance: ——|——|——, the Brihati.

ಬೃಹತಿ

ಯ-ಯ-ಯಂ.

|| 125 ²⁾ ||

1) Not in H., Ra.; Re. Vidruma. 2) Only in M.; its last words of v. 123 are: ಕೇಳಂತ
ದಕ್ಕಂ | ನಿಲಂತಾ ಬೃಹತ್ಯಾಖ್ಯಾವ್ಯವೆಂದುಂ. Of the nine instances only Halamukhi and Utsuka are in Rb.

10. Pañkti. Quarters of 10 syllables;
 (128×8 i. e.) 1024 vṛittas possible. (Hence the *Caesuras*
 are pointed out by the author)

ಪಂಕ್ತಿಯಂಬ ಭಂದಸ್ಸಿನೊಳ್ಳ 10 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ
 ಪುಟ್ಟವ 1024 ವೃತ್ತಂಗಳೊಳಗೆ. (ಪಂಕ್ತಿ ಮೊದಲ್ಲೊಂಡ ವೃತ್ತಗಳಲ್ಲಿ
 ಯತಿಯನ್ನು ತೋರಿಸಲಾಗಿದೆ)

113. First instance: ——|೦೦೦|೦*—|—, the Pañavaka; Caesura at 7 (giri).

ಪಣವಕೆಂ

ಭೂ-ನಾಕಾಂತದೊಳಿರೆ* ತೋಯೇಶಂ,
 ತಾನೆಂದು ಪೊವಕ-*ನಾಮುಂ, ಕೇಳ್ಳಾ! |
 ನೀನಿಂತೀ ತೆಱನಬ್ರಿ*ದೊದೆಂದುಂ,
 ವಿಂಾನಾಕ್ಷೇ, ಯತಿ ಗಿರಿ*ಯೊಳ್ಳ ನಿಲ್ಬುಂ. || 126 ||

114. Second instance: —೦೦|——|೦೦—|—*, the Mandānila; (Caesura at the end of
 the Quarters).

ಘುಂಡಾನಿಲಂ

ಶ್ರೀತಕರೋವೀರ-ಮಾರುತ-ಚೇತೋ *
 ಜಾತ-ಹರಂ ಬುದಿದೋಡಮಿಂತೀ * |
 ಭೂತಳಕೆಳ್ಳಂ ಸಂದುದಿದ್ದತ್ತಂ *,
 ನೀತಿ-ಯುತೇ, ಮಂಡಾನಿಲ-ವೃತ್ತಂ*. || 127 ||

115. Third instance: ——|—*೦೦|೦೦*—|—, the Matta; Caesura at 4 (yuga).

ಮತ್ತುಂ

ಮುಂನಂ ಧಾತ್ರೀ-*ಶತ್ರಿ-ಪವ*ನೇಶೋ
 ತ್ವೇಂನಂ; ನಿಲ್ಬುಂ* ಯತಿ ಯುಗ*ದೊಳ್ಳಾ; ಸೇ |
 ವ್ಯಂ ನವ್ಯಂ ಭೂ*ತಳಕಿದು *, ಪೂಜ್ಯಂ;
 ಭಿಂನಾಬ್ರಾಕ್ಷೇ*, ಪೆಸರಬ್ರಿ*! ಮತ್ತುಂ. || 128 ||

116. Fourth instance: — ॥ — ॥ — ॥ * — , the Citrapada; Caesura at 9 (randhra). (Three Dactyls and a long syllable.)

ಒತ್ತಪದಂ

ಚಂದ್ರ-ಗಣಂ ಬರೆ ಮೂಳೆಡೆಯೊಳ್ಳಾ,
ಚಂದ್ರಧರಂ ಬಳಿಕಾ ಕಡೆಯೊಳ್ಳಾ;
ರಂದ್ರ-ಯತಿ-ಸ್ವತಿ ಪಂಚಮದೊಳ್ಳಾ,
ಚಂದ್ರ-ಮುಖೀ, ನಿಲೆ, ಚಿತ್ತಪದಂ.

|| 129 ||¹⁾

117. Fifth instance: — ॥ — ॥ * — ॥ ॥ — ॥ * — , the Mañiranga; Caesura at 5 (bhûta).

ಮಣಿರಂಗಂ

ಪಾದಪಾಶನ-*ಮಾರುತಯುಗ್ರಾ *,
ಪಾದದಂತದೊಳ್ಳಿಶ್ವರನಿಕ್ಷಂ *; |
ಕಾದಲೇ, ಯತಿ*ಭೂತದೊಳಿದ್ವಂ *
ದೋದಿ ಕೊಳ್ಳಬಲೇ! ಮಣಿರಂಗಂ *.

|| 130 ||

118. Sixth instance: — — — ॥ ॥ * — ॥ ॥ — ॥ | — * , the Kalyâna; Caesura at 5 (bâna).

ಕಲ್ಯಾಣಂ

ಕೊಳ್ಳಣೋ-ವಾಯು-ದಿ*ನೇಶ-ರುದ್ರನು *;
ಬಾಣ-ಸ್ಥಾನದೊಳಾಗಿ ವಿಶ್ವಮಂ *, |
ಜಾಣಂ ಸೀತಿರೇ *, ಸಂದುದಲೈ ಕ *
ಲ್ಯಾಣಂ, ಪಂಕಜ-*ಪತ್ರ-ಲೋಚನೇ *?

|| 131 ||²⁾

11. Trishṭubh. Quarters of 11 syllables; (256×8 i. e.)
2048 vṛittas possible

ಶ್ರೀಷ್ವಾ ಎಂಬ ಭಂದಸ್ಸಿನೊಳ್ಳ 11 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪುಟ್ಟವ 2048 ವೃತ್ತಂಗಳೊಳಗೆ

119. First instance: — — ॥ | — — ॥ | ॥ * ॥ | — — , the Indravajra; Caesura at 8 (others at 5).

ಇಂದ್ರವಜ್ರಂ

ವ್ಯೋಮ-ದ್ವಯಂ ಭಾನು-ಕಪ*ದ್ವಯುಗ್ರಾ
ತಾಮಾಗಿರಲ್ಪಂಟನೆಯೊಳ್ಳಾ * ವಿರಾಮಂ; |

1) ಪಂಚಮಚೊಳ್ಳ = elegantly. 2) Of the six instances only Mandânila is in Rb.; its other instance bears the name of Bhûmâlê, but is quite corrupt.

ಈ ಮಾಳ್ಯೆಯಂದೇದಿದೊಡಿಂ*ದ್ರವಜ್ಞಂ
ನಾಮು, ವಿಲೋಲಾಂಬುರುಹಾ*ಯತಾಕ್ಷೇ! || 132 ||¹⁾

120. Second instance: —— | —— | —*— | ——, the Upendravajra; Caesura at 8.

ಉಪೇಂದ್ರವಜ್ಞಂ

ದಿನಾಧಿಪಂ ವ್ಯೋಮ-ರವೀ*ಶಯುಗ್ರಂ
ಫುನು ನಿಲಲ್ಯೆಂಟಸೆಯೋಳ್ಳಾ*ವಿರಾಮುಂ; |
ಸನಾತನೋಕ್ತಂ ಬಹು-ಕೀ*ತೀ-ಯುಕ್ತಂ,
ಫುನಸ್ಸಳೇ, ಕೇಳ್ಳಾ, ಅದುಪೇಂ*ದ್ರವಜ್ಞಂ. || 133 ||²⁾

121. Third instance: —— | —*— | —— | —*—, the Sainika; Caesura at 5 (others at 9). (Five Trochees and a long syllable.)

ಸೈನಿಕಂ

ಪಾದಪಾಶನಾ*ಕ್ರ-ಪಾವಕಂ ಲ-*ಗಂ
ಪಾದಮಘ್ರಿನಂ * ವಿರಾಮಮೇಯ್ಯಂ*ಷಿಂ |
ಮೇದಿನೀ-ವಿಕಾ*ಸಮಾಗಿ ಸಿಂದೊ*ಡಾ
ಮೋದ-ರೂಪೇ, ಕೇಳ್ಳಾ*, ಇದಿಂತು ಸೈನಿ*ಕಂ. || 134 ||³⁾

122. Fourth instance: —— | —— | —— | ——*, the Dodhaka; Caesura at the end of the Quarters (pada). (Three Dactyls and a Spondee.)

ದೋಧಕಂ

ಇಂದು-ಗಣಂಗಳೇ ಮೂಳಿವಣಿಂದಂ *
ಮುಂದೆ ಗುರು-ದ್ವಾಯಮಾಗೆ, ವಿರಾಮುಂ * |
ಒಂದು ಪದಾಂತದೊಳಿದೊಂಡೆ, ಸಂಪೂರ್ಣ *
ಇಂಂದು-ಮುಖೀ, ಒಗೆ! ದೋಧಕ-ವ್ಯತ್ತಂ. || 135 ||

123. Fifth instance: —— | ——* | —— | ——, the Rathoddhaté; Caesura at 6 (rasa).

ರಥೋಧತೀ

ಮಾರುತೇಪ್ಪ-ದಿವಿ*ಜಾಗ್ನಿಯುಂ ಲ-ಗಂ
ಸಾರೆಯಂಗೆ, ರಸ*ದಲ್ಲಿ ವಿಶ್ರಮುಂ |

1) D., B., Rc. have "Caesura at 5" (in a numeral); H., Ra., M. "Caesura at 8". 2) Ra., H. "Caesura at 5". 3) H., Ra. and M. "Caesura at 3"; the others "Caesura at 5".

ದೂರಮಲ್ಲಿದಿರೆ*, ಕೇಳ್ಣ, ರಥೋಧತೋ
ದಾರ-ನಾಮಮಸೆ*ಗುಂ, ರಥೋಧತೇ!

|| 136 ||

124. Sixth instance: ೦೦೦ | ೦೦೦ | —೦*— | ೦—, the Candrike; Caesura at 8 (diś).

ಚಂಡಿಕೆ

ಅಮರ-ಯುಗಮುಮಗ್ನಿ*ಯುಂ ಲ-ಗಂ
ಕ್ರಮದಿನೋಡನೆ ಬಂದು *ನಿಲ್ತೆ, ವಿ |
ಶ್ರಮಣಮಸೆಯೆ ದಿಕ್ಷ-ಪ್ರ*ದೇಶದೊಳ್ಳೋ,
ಕಮಲ-ವದನೆ, ಚಂಡಿ*ಕಾಷ್ಟಯಂ.

|| 137 ||

125. Seventh instance: —— | —*೦೦ | ೦೦*೦ | ೦—, the Bhramaravilasita; Caesura at 4 (?).

ಭ್ರಮರವಿಲಸಿತಂ

ಎಮಾತುವೀರ್ *ಶಶಿ-ದಿವಿ*ಜ-ಲ-ಗಂ
ತಾಮೆತ್ತುಂ ಬಂ*ದಿರೆ, ಯತಿ-*ಚತುರೋ |
ದ್ವಾಮು ವ್ಯತ್ತುಂ*, ವರ-ವದ*ನ-ಯುತೇ,
ನಾಮಂ ಶ್ರೀಮದ್*-ಭ್ರಮರವಿ*ಲಸಿತಂ.

|| 138 ||

126. Eighth instance: —೦— | ೦೦೦ | —೦*೦ | ——, the Svâgata; Caesura at 8 (disâgaja).

ಸ್ವಾಗತಂ

ಎಗಳುಂ ಯತಿ ದಿಶಾ-ಗ*ಜದೊಳ್ಳೋ ನಿಂ
ದಾಗಳಗ್ನಿ ದಿವಿಚೈಂದು *ಹರರ್ ಸಂ |
ಯೋಗಮಾಗಿರೆ, ಪಯೋರು*ಹ-ವಕ್ಕೇ,
ಸ್ತಾಗತಂ ನೆಗಳ್ಳೆ ಹಿಂಗ*ಳನಿಂದಂ.

|| 139 ||

127. Ninth instance: —— | ——೦ | —*—೦ | ——, the Sâlini; Caesura at 7, as śaila is the same as parvata i. e. 7. (Giri is often = 8.)

ಶಾಲಿನಿ

ಭೂಮಿ-ಪೂರ್ಮದ್ವಂದ್ವ-ರು*ದ್ರದ್ವಯಂಗಳ್ಳೋ
ತಾಮೆತ್ತುಂ ಚೆಲ್ಲಾಗೆ, ಶ್ರೇ*ಲಂಗಳೊಳ್ಳೋ ವಿ |.
ಶಾಲಿನಂ ನೀಲ್ತುಂದಕ್ಕುಮು*ದ್ವಂಧ-ಶಾಲೀ,
ಶ್ರೀಮದ್-ಗಂಧು ಶಾಲಿನೀ-*ನಾಮ-ವ್ಯತ್ತುಂ.

|| 140 ||

128. Tenth instance: —— | uu— | u—u | ——, the Māṇikya (=Caikarūpa); Caesura not pointed out.

ಮಾಣಿಕ್ಯಂ
ಮ-ಸ-ಜ-ಗ-ಗಂ. || 141 ¹⁾

129. Eleventh instance: —uu | ——u | uuu | ——, the Sāndrapada.

ಸಾಂದ್ರಪದಂ
ಭ-ತ-ನ-ಗ-ಗಂ. || 142 ¹⁾

130. Twelfth instance: ——u | ——u | ——u | ——, the Layagrāhi. (Three Antibacchicus' and a Spondee.)

ಲಯಗ್ರಾಹಿ
ತ-ತ-ತ-ಗ-ಗಂ. || 143 ¹⁾

131. Thirteenth instance: uuu | u—u | u—u | u—, the Sumukhi.

ಸುಮುಖಿ
ನ-ಜ-ಜ-ಲ-ಗಂ. || 144 ²⁾

132. Fourteenth instance: uuu | —u— | —u— | u—, the Nitikē (Gītikē?).

ನಿತಿಕೆ
ನ-ರ-ರ-ಲ-ಗಂ. || 145 ²⁾

133. Fifteenth instance: —uu | ——u | uuu | ——, the Sri.

ಶ್ರೀ
ಭ-ತ-ನ-ಗ-ಗಂ. || 146 ²⁾

1) These instances are only in M. 2) These are only in Rb. Besides these 3 there are in Rb. the verses 132, 133, 135, 136, 138, 139, 140.

12. Jagati. Quarters of 12 syllables; (512×8) i.e.
4096 vr̥ittas possible

ಜಗತ್ಯೆಂಬ ಭಂದಸ್ಸಿನೊಳ್ಳ 12 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪುಟ್ಟುವ 4096 ವೃತ್ತಂಗಳಿಂದ
ಒಳಗೊಳಿಸಿದ್ದಾಗಿ ಪುಟ್ಟುವ 4096 ವೃತ್ತಂಗಳಿಂದ

134. First instance: ೦೦೦ | -೦೦ | -೦೦* | -೦-, the Drutapūrvavilambita; Caesura at 9 (randhra).

ದ್ರುತಪೂರ್ವವೀಲಂಬಿತಂ

ನ-ಭ-ಭ-ರಂಗಳವೊಂದಿರೆ * ಪಾದದೊಳ್ಳ,
ಶುಭಕರಂ ಯತಿ ನಿಲ್ಲಿರೆ * ರಂಧ್ರದೊಳ್ಳ, |
ಪ್ರಭು-ಕವೀಂದ್ರ-ಸಹಾಯದಿ * ನಾದುದಿಂ
ತಿಭ-ಗತೀ, ದ್ರುತಪೂರ್ವವೀ*ಲಂಬಿತಂ.

|| 147 ||

135. Second instance: ೦೦- | ೦೦- | ೦೦- | ೦೦-* , the Toṭaka; Caesura at 12 (divâ-sâdhipa). (Four Anapaests.)

ತೋಣಕಂ

ಪವಮಾನ-ಚತುರ್ಪು-ಯುತಂ, ಯತಿಯುಂ *
ದಿವಸಾಧಿಪರೊಳ್ಳ ನಿಲೆ, ವಸ್ತು-ಕವಿ-* |
ಪ್ರವರ-ಸ್ತುತಮಪ್ಪುದು ತೋಣಕಮೆಂ *.
ದವಧಾರಿಸು ನೀನ್ ಅದನಬ್ಜ-ಮುಖೀ*!

|| 148 ||

136. Third instance: ೦-- | ೦-- | ೦-*-- | ೦--, the Bhujangaprayâta; Caesura at 8 (diśâ). (Four Bacchicus'.)

ಭುಜಂಗಪ್ರಯಾತಂ

ಕುಶಂ ವಾಧ್ರಿ-ಪಯರ್ಥಯಮ*ಕ್ಷುಂ; ವಿರಾಮಂ
ದಿಶಾ-ಸಂಖ್ಯೆಯಕ್ಷುಂ; ಪಯೋರೈ*ಜಾಯತಾಕ್ಷೀ, |
ವಿಶೇಷಂ ಕವೀಂದ್ರ-ಸ್ತುತಂ * ಹಿಂಗಳಂ-ಬೋಲ್
ಪ್ರಶಸ್ತಂ ಸಮಸ್ತಂ ಭುಜಂ*ಗಪ್ರಯಾತಂ.

|| 149 ||

137. Fourth instance: ೦-- | --೦ | ೦*-೦ | -೦-, the Vamsastha; Caesura at 7.

ವಂಶಸ್ಥಂ

ದಿವಾಕರಾಕಾಶ-ದಿ*ನೇಶ-ಪಾವಕರ್;
ಸುಂದರಿಯಂ ಒಂದಿರೆ*ಸಪ್ತ-ಸಂಖ್ಯೆಯೊಳ್ಳ,

ಸೆಲಿಸ್ತರೆ ನಿಲ್ಲಿರೆ,* ಸುದುದಿಂತೆದಾ
ಶ್ರೀ-ಹಂಶೆ, ಹಂಶಸ್ತಮಿ*ದುರ್ವಿ-ಭಾಗದೊಳ್ಳೋ. || 150 ||

138. Fifth instance: —— | —— | ..*— | ——, the Indravamśa; Caesura at 8 (digdanti).

ಇಂದ್ರವಂಶಂ

ವ್ಯೋಮ-ದ್ವಯಂ, ಮುಂತೆ ದಿನೇ*ಶ್ರೀ-ಪಾವಕರ್
ತಾವೋಂದೆ, ದಿಗ್-ದಂತಿಯೊಳ್ಳಾ*ಗೆ ವಿಶ್ರಮಂ, |
ಶ್ರೀಮಾನಿನೀ, ಸೆಯ್ಯಡಿಯಾ*ತನಿಂದಿದಂ
ನಾಮೋಪಮಂ ಮಾಡಿದನ್ನಿ*ದ್ರುಷಂಶಮಂ. || 151 ||

139. Sixth instance: —— | —— | —— | ——, the Sragvini; Caesura not indicated. (Four Amphimacrus').

ಸ್ರಗ್ವಿಣಿ

ಜಾತವೇದೋ-ಗಣಂಗಳ್ಳೋ ಚತುಃ-ಸಾಧಾನ-ಸಂ
ಜಾತಮಾಗುತ್ತುಮಿರ್ದಂದಿನಂತಾದೊಡಾ |
ಜಾತಮಂ ಪ್ರೀಣೋ-ಪ್ರತ್ಯಾಮೆಂಬರ್, ಜಗತ್-
ಖಾತಮಂಭೋಜ-ಪತ್ತೋಪಮಾನೇಕ್ಷೇಣೋ! || 152 ||

140. Seventh instance: ..| .. | ..*— | ——. the Nirupama; Caesura at 7 (dineśahaya), or 8 (disāgaja, according to M.).

ನಿರುಪಮಂ

ಸುರಪುರೀಂದು-ದಿವ* ಸಾಧಿಪಾಗ್ನಿಗಳ್ಳೋ
ಬರೆ, ದಿನೇಶ-ಹಯ*ದೊಳ್ಳೋ ವಿರಾಮಮಾ |
ಗಿರೆ, ಪೆಸರ್ ನೆಗಳ್ಳೆ* ಹಿಂಗಳೋತ್ತಿಯೊಳ್ಳೋ
ನಿರುಪಮಂ, ನಿರುಪ*ಮಾನ-ವಿಭ್ರಮಂ. || 153 ||

141. Eighth instance: ..| .. | ..*— | ——, the Drutapada; Caesura at 7 (saila).

ದುತಪದಂ

ಶತಮಬೀಂದು-ರಮಿ-* ತೋಯ-ಗಣಂ ಪ
ದ್ವಾತಿಯೊಳಾಗೆ, ಯತಿ *ಶ್ವೇಲದೊಳಕ್ಕುಂ; |

ಶತ-ದಳಾಯತ-ಸು*ಲೋಚನೆ, ವ್ಯತ್ತಂ
ದ್ರುತಪದಂ ಮೃದು-ಪ*ದೋಕ್ತಿಗಳಿಂದಂ.

|| 154 ||

142. Ninth instance: ೦೦೦ | ೦—೦ | ೦*—೦ | ೦—೦, the Lalitapada; Caesura at 7 (kulagiri).

ಲಲಿತಪದಂ

ಕುಲಿಶಧರಾಕ್ಷ-ಯು*ಗಂಗಳ ಮುಂದಂ
ಜಲ-ಗಣಾಮೋಪ್ಪಿರೆ*, ಬಂದು ವಿರಾಮಂ |
ಕುಲಗಿರಿಯೊಳ್ಳ ನಿಲೆ*, ಹಿಂಗಳನಿಂದಂ
ಲಲಿತಪದಂ ಪೇಸ*ರಿಂ, ಲಲಿತಾಂಗೀ!

|| 155 ||

143. Tenth instance: —೦— | ೦೦೦* | —೦೦ | ೦೦—, the Candrike; Caesura at 6.

ಚಂದ್ರಿಕೆ (ಚಂದ್ರಿ)

ರ-ನ-ಭ-ಸಂ || ಉಸಿರ ಅಡ್ಯಾ ಸೀತೆಯೊಳ್ಳ.

|| 156¹⁾ ||

144. Eleventh instance: —೦೦ | —೦೦ | —೦— | ೦—೦, the Hamsamatta (Hamsi, Hamsakeli?); Caesura not pointed out.

ಹಂಸಮತ್ತಂ

ಭ-ಭ-ರ-ಯಂ.

|| 157²⁾ ||

145. Twelfth instance; ೦೦— | ೦—೦* | ೦೦— | ೦೦—, the Pravarâkshara (Pravîtâkshara); Caesura at 6.

ಪ್ರವರಾಕ್ಷರಂ (ಪ್ರವಿತಾಕ್ಷರಂ)

ಸ-ಜ್ಞ-ಸ-ಸಂ || ವಿರಾಮವಾಡಿಸ್ಯೆಯೊಳ್ಳ.

|| 158³⁾ ||

146. Thirteenth instance: ೦೦೦ | ೦೦೦ | —*— — | ೦—೦, the Puṭa (Ghaṭa); Caesura at 7.

ಪುಟಂ (ಫುಟಂ)

ನ-ನ-ಮ-ಯಂ || ಯತಿ ಸಷ್ಟಸ್ಯಾನದೊಳ್ಳ.

|| 159⁴⁾ ||

1) In M., Rc., D., B. (Candri); the Caesura only in Rc. (and D.). 2) Only in Rc. (Hamsi), H., Ra.; and D. (Hamsa kalâ?). 3) Only in Rc. (Pravarâkshara), M. (Pravîtâkshara) and D. (Pravarâkshara). 4) Rc. (Puṭa), M., D. (Puṭa).

147. Fourteenth instance: ०—० | ००— | ०—० | ००—, the Jaloddhatē,—dhata; Caesura not pointed out. (Amphibrachys, Anapaestus, Amphibrachys, Anapaestus.)

ಜಲೋಽಧತೆ (ಜಲೋಽಧತೆ)
ಜ-ಸ-ಜ-ಸಂ. || 160¹⁾ ||

148. Fifteenth instance: —— | —*— | ०— | *—, the Vaiśvadeva (—vi); Caesura at 5 (kāmāstra).

ವೈಶ್ವದೇವಂ (ವೈಕ್ಯದೇವಿ)
ಮ-ಮ-ಯ-ಯಂ || ವಿಕ್ರಾಮಂ ಕಾಮಾಸ್ತ್ರದೊಳ್ಳ. || 161²⁾ ||

149. Sixteenth instance: ००० | ०— | ००० | ०—, the Kusumaviciṭra; Caesura not pointed out. (Tribrachys, Bacchicus, Tribrachys, Bacchicus.) Cf. v. 308.

ಕುಸುಮವಿಚಿತ್ರಂ
ನ-ಯ-ನ-ಯಂ. || 162³⁾ ||

13. Atijagati. Quarters of 13 syllables; (1024×8 i. e.)

8192 vr̥ittas possible

ಅತಿಜಗತಿಯೆಂಬ ಭಂದಸ್ಸಿನೊಳ್ಳ 13 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪುಟ್ಟುವ
8192 ವೃತ್ತಂಗಳೊಳಗೆ

150. First instance: ०—० | —०० | ००— | ०—० | —, the Ručira; Caesura not pointed out.

ರುಚಿರಂ
ದಿನೇಶ-ಚಂದ್ರ-ಪವನ-ಭಾಸು-ರುದ್ರರೋಂ
ದಿ ಸಿಲ್ಪಾದುಂ, ವಿಳಗಿತ-ಪದ್ಮ-ಪತ್ರ-ಲೋ |
ಚನೇ, ಕರಂ ಸಕಲ-ಕವೀಂದ್ರರೋಲೈಯಂ
ಸುಸೀತಿ ತಂ, ರುಚಿರಮಿದಾಗಮೋಕ್ಷಯಂ. || 163⁴⁾ ||

151. Second instance: ००० | —०० | —०० | —०० | —, the Aćyuta (Abhyudita, Abhyudaya); Caesura at 4 (ambudhi), or 5 (bāṇa, in Rc. and D.; H., Ra. ānanda).

ಅಜ್ಯತಂ
ನಗಹರೇಂದ್ರ-ಗಣ-ತ್ರಿತಯಾಗ್ರ-ಹರಂ
ನೋಗಸಿ ಕೂಡಿರೆ, ನಿಂದೋಡೆ ವಿಶ್ವಮಣಂ |

1) Rc., M., D. 2) Only in Rc. and D. 3) Only in Rb.; besides this it has only Nos. 136 and 137. H., Ra. have only Nos. 134. 135. 138. 141. 142. 144. 4) In H., Ra., Rc., M., D., B.

ನೆಗಳಿದಂಬುಧಿಯಲ್ಲಿದು ಹಿಂಗಳನ್ನಿಂ,
ಮೃಗ-ನಿಭೇಕ್ಕಣಾ³, ನಾಮದೊಳಚ್ಯುತಮ್ಯಂ. || 164 ||¹⁾

152. Third instance: ೦೦೦ | ೦—೦ | ೦-*೦ | —೦— | —, the Prabhâta; Caesura at 8 (vasu).

ಪ್ರಭಾತಂ
ನ-ಜ-ಜ-ರ-ಗಂ || ವಿರಾಮಂ ವಸುವಿಂ. || 165 ||²⁾

153. Fourth instance: —೦೦ | —೦೦ | —೦೦* | —೦೦ | —, the Komalaručira (M. Komala); Caesura at 9 (nidhi). (Four Dactyls and a long syllable.)

ಕೋಮಲರುಚಿರಂ
ಭ-ಭ-ಭ-ಭ-ಗಂ || ವಿಶ್ರಾಮಂ ನಿಧಿ-ಸಂಖ್ಯೆಯೋಳ್. || 166 ||³⁾

154. Fifth instance: —೦೦ | ——೦ | ೦*-೦ | —೦೦ | —, the Saundari (M. Sundara); Caesura at 7 (muni).

ಸೌಂದರಿ
ಭ-ತ-ಜ-ಭ-ಗಂ || ವಿಶ್ರಾಮಂ ಮುನಿ-ಸಂಖ್ಯೆಯೋಳ್. || 167 ||⁴⁾

155. Sixth instance: —೦೦ | ೦-*೦ | ೦೦— | ೦೦— | —, the Ambuja; Caesura at 5 (śara).

ಅಂಬುಜಂ
ಭ-ಜ-ಸ-ಸ-ಗಂ || ಶರದಿಂದ ವಿರಾಮಂ. || 168 ||⁵⁾

156. Seventh instance: ೦೦— | ೦—೦ | ೦೦— | ೦—೦ | —, the Mañjubhûshîni (?).

ಮಂಜುಭೂಷಿಣಿ
ಸ-ಜ-ಸ-ಜ-ಗಂ. || 169 ||⁶⁾

157. Eighth instance: —— | ——೦ | ——* | ೦೦— | —, the Mattamayûra; Caesura at 9 (nidhi).

ಮತ್ತಮಯೂರಂ
ಎತ್ತುಂ ಧಾತ್ರಿ-ಪ್ರೋಮ-ಪಯೋ-ವಾ*ಯು-ಹರಕ್ಕಳ್⁶
ಪತ್ತಿದಾರಗಳ್⁶ ಬಂದು, ವಿರಾಮಂ * ನಿಧಿಯೋಳ್ ಮೆ |

1) H. Ra. (abhyudita), Rb., Re., M. (abhyudaya), D., B. 2) Not in Rb.; M. has prabhuvitta.

3) Not in Rb. 4) Not in Rb. 5) Only in M. 6) Only in Rb.; it has also a Maṅgalikâ, but corrupt; its first line has the form: S-J-S-S-G.

ಯ್ಯೈತೆಂಪ್ಲಾತ್ತಂ ಬಂದಿರಲಾಗಳ್ * ಪೇಸರಿಂದಂ
ವ್ಯತ್ತಂ ಸಂದಿರ್ಪ್ಲಾದು, ಕೇಳ್, ಮುತ್ತಮಯೂರಂ. || 170 ||¹⁾

14. Sakvari. Quarters of 14 syllables; (2048×8 i. e.)
16384 vrittis possible

ಶಕ್ವರಿಯೆಂಬ ಭಂದಸ್ಸನೋಳ್ 14 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪ್ರಟ್ಯುವ 16384 ವೃತ್ತಂಗಳೋಳ್ಗೆ

158. First instance: ——ು | —೦೦ | ೦—೦ | ೦—೦ | ——*, the Vasantatilaka; Caesura at the Quarter's (pada) end (D., B. at 8).

ವಸಂತತೀಲಕಂ

ವೋಮೇಂದು-ಭಾನುಗಣಯುಗ್ರಾನತ್ತಲಕ್ಷುಂ *
ಸೋಮೇಶ್ವರ-ದ್ವಿತಯಮಂತವಚ್ಚೋಳ್ ಏರಾಮು * |
ಸಾಮಾನ್ಯಮಲ್ಲದು, ಪದಾಂತದೊಳ್ಣಿತಾಫ್ರಂ*;
ನಾಮಂ ವಸಂತತೀಲಕಂ, ಕಮಲಾಯತ್ವಾಕ್ಷೇ*! || 171 ||²⁾

159. Second instance: ೦೦೦ | ೦೦೦ | —*೦೦ | ೦೦೦ | ೦—, the Praharanakalita (B.); Caesura at 7 (hayatati).

ಪ್ರಹರಣಕಲಿತಂ

ನ-ನ-ಭ-ನ-ಲ-ಗಮೆಂ*ಬಿಪ್ರ ಗಣ-ನಿಯಮಂ
ಜನಿಯಿಸೆ, ಯತಿ ನಿ*ಲ್ಲಿರೆ ಹಯ-ತತೀಯೋಳ್,
ನಿನಗದನಚ್ಚಿಮಂ*ತಿರೆ ವಿರಚಿಸಿದೆಂ;
ವನರುಹ-ವದನೇ*, ಪ್ರಹರಣಕಲಿತಂ. || 172 ||³⁾

160. Third instance: ೦೦೦ | —೦೦ | —೦—* | ೦೦— | ೦—, the Kusumânghripa; Caesura at 9 (nidhi).

ಕುಸುಮಾಂಘ್ರಿಪಂ

ತ್ರಿದಶ-ಚಂದ್ರ-ಹುತಾಶನಾ * ನಿಲರುಂ ಲ-ಗಂ
ಪುದಿದು ಕೊಂಡಿರೆ, ವಿಶ್ರಮಂ * ನಿಧಿಯೋಳ್ ಬೆಡಂ |

1) Not in Rb.; Ra., H. have manmathamayûra; D. and Rc. only mayûra. 2) In Ra., Rb., Rc., M., D., B. 3) Instead of ಪ್ರಹರಣಕಲಿತಂ D. has -ಕಲಿತಂ, M. and Rc. have -ತಿಲಕಂ, H., Ra., Rb. -ಕಳಕೆ.

ಗೊದವಿ ಬಂದಿರೆ, ನಾಗವ*ಮಸಿನಾದುದ
ಭ್ಯಾದಯ-ಕಾರಣವೋಪಳೇ*, ಕುಸುಮಾಂಭ್ರಿಪಂ. || 173¹⁾

161. Fourth instance:—೦೦ | ೦—೦ | ೦೦— | ೦೦೦ | ——*, the Vanamayûra; Caesura at Quarter's (pada) end.

ವನಮಯೂರಂ

ಬಂದಿರೆ ಸರೋಜರಿಪು ಭಾನು ಮರುದಿಂದ್ರುಂ*,
ಮುಂದಿರೆ ಹರ-ದ್ವಯ-ಗಣಂ, ವಿಮಲ-ಸಂಪೂರ್ಣಾ* |
ಇಂದ್ರಿಂದು-ವದನೇ, ಯತಿ ಪದಾಂತದೋಳಿ ನಿಂದು*
ದೆಂದುಮಿದು, ಕೇಳಾ, ಪೆಸರಿನಿಂ ವನಮಯೂರಂ*. || 174²⁾

162. Fourth instance again:—೦೦ | ೦—೦ | ೦೦— | ೦೦೦ | ——, the Vanamayûra as Kuṭmala (not Kuḍmala); Caesura at 5 (pañcama, in Re.; in M. čampaka), or at 4 (or 7? vârudhi=vârdhi, in D. and B.).

ಕುಟ್ಟಲಮೆಂಬ ವನಮಯೂರಂ

ಭ-ಜ-ಸ-ನ-ಗ-ಗಂ || ಯತಿ ಪಂಚಮದೋಳಿ, ಅಥವಾ ವಾರುಧಿಯೋಳಿ. || 175³⁾

163. Fifth instance:—೦೦ | —೦೦ | —೦— | ೦೦— | ೦—, the Saundara (M. guṇa saun-dara), Caesura at mṛigendra (Re.), anindra (Ra.), anendra (D.), agendra (=kulagiri, 8? H., M.).

ಸೌಂದರಂ

ಭ-ಭ-ರ-ಸ-ಲ-ಗಂ (ವಿಶ್ರಮಣಂ ಅಗೇಂದ್ರದೋಳಿ). || 176⁴⁾

15. Atiśakvari. Quarters of 15 syllables; (4096×8 i.e.)
32768 vṛittas possible

ಅತಿಶಕ್ವಿರಿಯೆಂಬ ಭಂದಸ್ಸನೋಳ್ಳ 15 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ 32768 ವೃತ್ತಂಗಳೋಳಿಗೆ

164. First instance: ೦೦೦ | ೦೦೦ | ——*— | ೦— | ೦—, the Mâlini; Caesura at 8.

ಮಾಲಿನಿ

ಅಮರ-ಗಣ-ಯುಗಂಗಳ್ಳ*, ಮುಂತೆ ಭೂ-ತೋಯಂಯುಗ್ರು
ಕ್ರಮದೆ ನಿಲೆ, ಬೆಡಂಗಂ * ತಾಳ್ಳು ಬಂದಾ ವಿರಾಮಂ |

1) In H., Ra., Re., D., M., B. 2) Ra., Rb., Re., D., B., M.; D. puts the Caesura at gaja, B. at aja. 3) Re., M., D., B. 4) Not in Rb. and B.

ವಿಮಲಮೇನಿಸಲೆಂಟೆಂ * ಬಲ್ಲಿ ನಿಲ್ಲಂದೊಡಕ್ಕುಂ,
ಸಮುದ-ವನಿತೆ, ನೀಂ ಕೇಳ್ಣ*, ಮಾಲಿನೀ-ನಾಮ-ವ್ಯತ್ತುಂ. || 177 ||¹⁾

165. Second instance: ೦೦೦ | ೦೦೦ | ೦೦*೦ | ೦೦೦ | ೦೦—, the Maṇigāṇanikara; (Caesura according to D. and B. at vasumati i. e. 8). (Seven Pyrrhichs and a long syllable.)

ಮಣಿಗಣನಿಕರಂ

ಸುರಪುರ-ಗಣಮೇಸೆ*ದಿರೆ ಜಲನಿಧಿಯೋಳ್ಳಿ,
ಮರುತನುಮವಜ್ಞೋಳ್ಳಿ * ಬೆರಸಿರೆ ತುದಿಯೋಳ್ಳಿ, |
ಸುರಚಿತ-ಮಣ್ಣಿ-ಗಣ-ಎನಿಕರ-ವಿಲಸಿತೇ,
ಸುರಚಿರಮಿಂದನಜ್ಞಿ*, ಮಣ್ಣಿಗಣನಿಕರಂ. || 178 ||¹⁾

166. Third instance: ೦೦೦ | ೦೦— | ೦೦೦ | —೦*೦ | ೦—೦, the Vičitralalita (Palāśadala); Caesura at 11 (hara; according to B. at randhra).

ವಿಚಿತ್ರಲಲಿತಂ

ಶ್ರೀದಶ-ಮರುದಿಂದ್ರಪುರ-ಚಂದ್ರ-*ಸೆಲಿಲಂಗಣ್ಣಿ>
ತುದಿಯೋಳಿರೆ, ತಳ್ಳು ಹರರಲ್ಲಿ*ಯತಿ ನಿಲ್ಲುಂ²⁾
ವಿದಿತಮಿಂದು ಧಾರುಣಾಯೋಳಿಭ್ರಜ-ದಳ-ನೇತ್ರೀ,
ಸದಮಲ-ಪಿಚಿತ್ರಲಲಿತಂ, ಉ*ಲಿತ-ಗಾತ್ರೀ! || 179 ||²⁾

167. Fourth instance: —೦— | ೦೦೦ | —೦೦ | —೦೦ | —೦—*, the Maṇivibhūshana; Caesura at Quarter's (pada) end.

ಮಣಿವಿಭೂಷಣಂ

ಪಾವಕೇಂದ್ರು-ಶಶಿಯುಗ್ಂದಿನತ್ತು ಹುತಾಶನಂ*
ಭಾವಿಸುತ್ತಿರೆ, ಪದಾಂತದೊಳಿದೊರ್ವಡೆ ವಿಶ್ರಮು*, |
ದೇವಿ, ಚಾರು-ನಯನೇ, ಸುತ-ಕೀರ್ತಿ-ಕವೀಂದ್ರು-ಸಂ*
ಭಾವಿತಂ ಮಣಾಪಿಭೂಷಣಮೆಂದಱ್ಱಿ ನೀನ್ ಇದಂ!* || 180 ||³⁾

168. Fifth instance: ೦೦೦ | ೦—೦ | —೦೦ | ೦—೦ | —೦—*, the Suranga Kesara, Sukesara (M., Ra., H.) or Kesara (Rc.); Caesura at Quarter's end.

1) H., Ra., Rb., Rc., M., D., B.

2) H., Ra., Rc., M., B. and Rb.; Rb. calls it palāśadala.

3) Ra., Rc., M., D., B., H.

R.B.A.N.M.S.H.S.M.I.I.E.S.V
B. 312 11

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ಸುರಂಗಕೇಸರಂ

ಅಮರ-ಗಣಾಕರ-ಶ್ರೀತಕರ-ಭಾನು-ಪಾವಕೋ-*
 ತ್ರೈಮ-ಗಣ-ಪಂಚಕಂ, ಕಡೆಯೆ ಚೆಲ್ಲುವೆತ್ತೆ ವಿ* |

ಶ್ರೈಮಾನಿದನಾಗಳುಂ ಕವಿಗಳೋದುತ್ತಿಪರೆ*

ನ್ನ ಮನಸೀನೋಪ ಕಾಂತೆಯೆ, ಸುರಂಗಕೇಸರಂ*. || 181¹⁾ ||

169. Sixth instance: ೦೦೦ | ೦—೦ | ೦—೦ | — * ೦೦ | —೦—, the Navanalina; Caesura at 10.

ನವನಳನಂ

ದಿವಿಜ-ದಿನಾಧಿಪಯುಗ್ರೈ*ತಕರಾಗ್ನಿಯೆಂ

ಬಿಷ್ಪ ನೆರೆದಿಂಬನೆ ಬಂದೋಡಾ* ಯತಿ ಹತ್ತುಱ |

ತ್ರೈವತೆರಿಸಿದೋಡಮಂಬುಜಾ*ಯತೆ-ಲೋಚನೇ,

ನವನಳಿನಂ ಕವಿ-ರಾಜಹಂ*ಸ-ವಿನಿಮ್ಯಾತಂ. || 182²⁾ ||

16. Ashṭi. Quarters of 16 syllables; 65536 vrittas possible

ಅಷ್ಟಿಯೆಂಬ ಭಂದಸ್ಸನೋಳ್ಳು 16 ಅಕ್ಷರಂ ವಾದವಾಗಿ ಪುಟ್ಟುವ 65536 ವೃತ್ತಂಗಳೋಳಗೆ

170. First instance: ೦೦೦ | ೦೦೦ | ೦೦೦ | ೦ * —೦ | ೦೦ — | —, the Lalitapada; Caesura at 10.*

ಲಲಿತಪದಂ

ಕುಲಿಶಧರ-ಪುರ-ದಿನಪ-*ಮಾರುತ-ಹರಾಂತಂ

ನೆಲಸಿ ನೀಲೆ, ಯತಿ ದಶದೋಳಿದೋಡದೆ ನಿತಾಂತಂ |

ಸಲೆ ನೆಲಕೆ ಪರೆದುದಿದ* ನೋದಬಲೆ, ಸಂತಂ

ಲಲಿತಪದಮೂಚಿತ-ಪದ-*ಯುಕ್ತಮತಿಕಾಂತಂ. || 183³⁾ ||

171. Second instance: —೦೦ | —೦೦ | —೦೦ | —೦೦* | —೦೦ | —, the Jagadvandita; Caesura at 12 (bhâskara). (Five Dactyls and a long syllable.)

ಜಗದ್ವಂದಿತಂ

ಇಂದು-ಗಣಂ ಶರ-ಸಂಖ್ಯೆಯೋಳಿಂದಿರೆ*, ಚಂದ್ರಧರಂ

ಬಂದು ಪದಾಂತದೋಳಿದೋಡದೆ, ಭಾಸ್ತರ*ರೋಳ್ಳು ಯತಿಯುಂ |

1) H., Ra. (sukesara), Rc. (heading: suraṅga kesara), M., D., B.
 Rb. and M.

3) Ra., Rb., Rc., M., B., D., H.

2) Not in H., Ra.,

ನಿಂದು ವಿರಾಬಿಸೆ, ಪಿಂಗಳನಿಂ ಪರಿ*ದತ್ತು ಜಗ
ದ್ವಾಂದಿತಮೀಯಂತಿದನೇರ್ಲೋದುವುದಿಂಬಿನ*ಪದ್ಮ-ಮುಖೀ! || 184 ||¹⁾

172. Third instance: ೦೦೦ | -೦೦ | ೦- * ೦ | ೦-೦ | ೦-೦ | -, the Maṅgala; Caesura at 8 (danti).

ಮುಂಗಳಂ

ನ-ಭ-ಜ-ಜ-ಜ-ಗಂ || ಯತಿ ದಂತಿಯೋಳ್ || 185 ||²⁾

173. Fourth instance: ೦-- | -- | ೦೦೦ | ೦೦-* | -೦- | -, the Vijayānanda; Caesura at 12 (divasakara, dinakara).

ವಿಜಯಾನಂದಂ

ಯ-ಮ-ನ-ಸ-ರ-ಗಂ || ಯತಿ ದಿನಸಕರದೋಳ್ || 186 ||²⁾

174. Fifth instance: ೦-೦ | -೦- | ೦-೦ | -೦- | ೦-೦ | -, the Pañcācāmara.

ಪಂಚಭಾಮರಂ

ಜ-ರ-ಜ-ರ-ಜ-ಗಂ. || 187 ||³⁾

17. Atyashṭi. Quarters of 17 syllables; 131072 vṛittas possible.

(If the Jagadvandita v. 184 were put under this head and a long syllable added, a true Hexameter would be produced.)

ಅತ್ಯಷ್ಟಿಯೆಂಬ ಭಂದಸ್ಸಿನೊಳ್ಳ 17 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪುಟ್ಟುವ 131072 ವೃತ್ತಂಗಳೊಳಗೆ

175. First instance: -- | -೦೦ | ೦೦೦ | -* -೦ | -೦- | --, the Mandākrānta; Caesura at 10.

ಮುಂದಾಕ್ರಾಂತಂ

ಕಾಂತೇ, ಧಾತ್ರೀ-ಹಿಮ್ಮಕ್ತದಮರಾ*ಕಾಶ-ಯುಗ್ರೈ-ಯುಗ್ರಂ
ಮುಂತಂ ಬಂದೀ ಪದದ ಕಡೆಯೊಳ್ಳ* ಚೆಲ್ಲಿನಾಂತಿದೊಡಂ, ಏ |
ಶ್ರಾಂತಂ ನಿಲ್ಲುಂ ದಶಮದೆಡೆಯೊಳ್ಳ*; ಯವ್ವನಾಕ್ರಾಂತೇ ಮಂದಾ
ಕ್ರಾಂತಂ ವೃತ್ತಂ ನೆಗಳ್ಳದಿಳೆಯೊಳ್ಳ* ಪಿಂಗಳ-ಪ್ರೌಕ್ಷಿಯಿಂದಂ! || 188 ||⁴⁾

1) H., Ra., Re., M., D., B.

2) H., Ra., Re., M., D., Sb.

3) Only in Rb.

4) Not in Rb.

176. Second instance: $\text{U}-\text{U} | \text{U}\text{U}- | \text{U}-*\text{U} | \text{U}\text{U}- | \text{U}-\text{U} | \text{U}-$, the Pr̄ithvi; Caesura at 8 (vasu; according to M. at yati).

ಪ್ರಾಧಿನ

ಇನಾನಿಲ-ದಿನೇಶ-ಮಾ*ರುತ-ಪಯೋ-ಲ-ಗಂಗಳ್⁶ ಬೆಡಂ
ಗನಾಳ್ಜ್ ನಿಲೆ, ವಿಶ್ವಮಂ* ವಸುಗಳಲ್ಲಿ ಚಲ್ಲಾದೊಡಂ |
ದು, ನೀರಜ-ದಳೇಕ್ಷಣೇ*, ಬಗೆದು ಕೇಳ್⁶ ಇದಂ! ಪ್ರಾಧಿನ್ಯೆಂ
ಬ ನಾಮದೊಳಿದಲ್ಲೆ ಸಂ*ದುದು ನಿರಂತರಂ ಪ್ರಾಧಿನ್ಯೋಳ್¹⁾? || 189 ||

177. Third instance: $\text{U}-\text{U} | -\text{U}-* | \text{U}\text{U} | \text{U}- | -\text{U} | \text{U}-$, the Sikharini; Caesura at 6.

ಶಿಶರಿಣಿ

ಯ-ಮ-ನ-ಸ-ಭ-ಲ-ಗಂ || ವಿಶ್ವಮಂ ಆಉಂಬಲ್ಲಿ. || 190 ||²⁾

178. Fourth instance: $\text{U}\text{U} | \text{U}-* | -\text{U}- | -\text{U} | \text{U}- | \text{U}-$, the Harinipluta; Caesura at 6 (shatka).

ಹರಿಣೀಪ್ಲು ತಂ

ಕುಲಿಶಧರ-ವಾ*ತೋವಿರ್-ಮೈಶ್ಲಾನರಾನಿಲರಂತದೊಳ್⁶
ನೆಲಸೆ ಹರಿಯುಂ *ಕಾಮಪ್ರಧ್ಯಂಸಿಯುಂ, ಯತಿ ಪಟ್ಟಾದೊಳ್⁶ |
ನಿಲೆ, ಬಗೆದು ಕೇಳ್⁶*, ಜ್ಯೋತಿಷ್-ಕಾಂತಿ-ಪ್ರಭಾಸಿತ-ಲೋಚನೇ,
ಲಲಿತ-ಹರಿಣೀ-*ನೇತ್ರೀ, ಕಣಾರ್ಥಮ್ಮಾತಂ ಹರಿಣೀಪ್ಲುತಂ. || 191 ||³⁾

179. Fifth instance: $\text{U}\text{U} | \text{U}\text{U} | \text{U}\text{U} | \text{U}\text{U} | \text{U}\text{U} | -$, the Vanajadala. (Five Tribrachys' and two long syllables.)

ವನಜದಳಂ

ನ-ನ-ನ-ನ-ನ-ಗ-ಗಂ. || 192 ||⁴⁾

180. Sixth instance: $\text{U}\text{U} | \text{U}-\text{U} | -\text{U} | \text{U}-\text{U} | \text{U}-\text{U} | \text{U}-$, the Kanakābjanīya; Caesura not pointed out.

ಕನಕಾಬ್ನೀಯಂ

ನ-ಜ-ಭ-ಜ-ಜ-ಲ-ಗಂ. || 193 ||⁵⁾

181. Seventh instance: the Narkutaka (Narkaṭaka)⁶), is the same with Kanakābjanīya (?).

1) Also in Rb. 2) Not in Rb. 3) Also in Rb. 4) Only in Rb. 5) Not in Rb.

6) Only in M.; it appears therein in a highly corrupt form; its third line, however, is identical with the Kanakābjanīya's scheme.

18. Dhṛiti. Quarters of 18 syllables; 262144 vṛittas possible

ಧೃತಿಯಂಬ ಭಂದಸ್ಸನೋಳ್ 18 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪುಟ್ಟುವ
262144 ವೃತ್ತಂಗಳೋಳಗೆ

182. First instance: —— | ೦೦— | ೦—*೦ | ೦—೦ | —೦೦ | —೦—, the Mallikāmālē;
Caesura at 8 (vasu).

ಮಲ್ಲಿಕಾಮಾಲೆ

ಜ್ಞಾಲೇ-ವಾಯು-ದಿನೇಶಯು*ಗೃ-ಶಾಂಕ-ಪಾವಕರೆಂಬಿವರ್
ಲೀಲೆಯಂ ಬರೆ, ವಿಶ್ವಮಂ *ವಸು-ಸಂಖ್ಯೆಯೋಳ್ ನಿಲೆ, ಭಾಮಿನೀ, |
ನೀಲ-ಲೋಲ-ಸಹಸ್ರ-ಕುಂ*ತಳೆ, ಸಂದುದಿಂತಿದು ಮಲ್ಲಿಕಾ
ಮಾಲೆಯಂಬುದು ಸಿಶ್ಯಯು *ಕವಿ-ರಾಜಹಂಸ-ವಿನಿಮ್ಯತೆ. || 194 ||¹⁾

183. Second instance: —— | ——*೦ | ೦೦೦ | ೦— | ೦— | ೦—, the Kandarpajāta; Caesura at 5 (kāmāstra).

ಕಂದಪಾಜಾತಂ

ಮ-ತ-ನ-ಯ-ಯ-ಯಂ || ವಿರತಿ ಕಾವಾಸ್ತ್ವದೋಶೇ. || 195 ||²⁾

184. Third instance: ೦೦೦ | ೦೦೦ | ೦೦-* | ೦೦— | —೦ | ೦—, the Aravinda; Caesura at 9 (nidhi).

ಅರವಿಂದಂ

ಸುರಪುರಯುಗ-ಪವನ-*ದ್ರಿತಯಾಕಾಶಾಂಬು-ಗಣಂಗಳ್
ನೆರೆದಿರೆ, ಯತಿ ಸಿಧಿಯೋಳ್*ನಿಲೆ, ಕೇಳ್, ಆನಂದದೊಳೆಂದುಂ |
ನಿರತಿಶಯದೊಳಿದನೋ*ದೆಲೆ, ನೀಲಾಬ್ರೇಹಣಿ, ನೀನ್! ಈ
ಸುರಚಿರಮೇನಿಪದೆ ದಲ್*ಪೆಸರಿಂದು ತಾನ್ ಅರವಿಂದಂ. || 196 ||²⁾

185. Fourth instance: ೦೦— | ೦೦೦ | ೦—೦ | ೦೦೦ | —೦೦ | ೦೦—, the Hamsaka.

ಹಂಸಕಂ

ಸ-ನ-ಜಿ-ನ-ಭ-ಸಂ. || 197 ||³⁾

1) Also in Rb.

2) Not in Rb.

3) Only in Rb.

19. Atidhṛiti. Quarters of 19 syllables; 524288 vr̥ittas possible

ಅತಿಧೃತಿಯಂಬ ಭಂದಸ್ಸಿನೊಳ್ಳ 19 ಅಕ್ಕೆರಂ ಪಾದವಾಗಿ ಪುಟ್ಟುವ
524288 ವೃತ್ತಂಗಳೊಳಗೆ

186. First instance: ೦೦೦ | -೦೦ | -೦*- | ೦೦- | ೦-೦ | ೦-೦ | -, the Tarala;
Caesura at 8 (diśākari ; B., D.: mahiśvara = 16).

ತರಳಂ

ಸುರಪ-ಶೀತಕರಾಗಿ- *ಮಾರುತ-ಭಾನುಯುಗ್-ಗಣಂಗಳಿಂ
ಪರದೊಳಳೊಪ್ಪಿ ಹಿಮಾಂಶು*ಶೇಖರನಾಗೆ, ವಿಶ್ರಮಣಂ ದಿಶಾ |
ಕರಿಗಳೊಳ್ಳ ನಿಲೆ, ಸುದು*ದಿಂತಿದು ನಾಗವಮ್-ವಿನಿಮ್ಯಂತಂ,
ತರಳ-ಲೋಚನೆ, ನಾಮು*ದಿಂ ತರಳಂ ಕವೀಂದ್ರು-ಜನ-ಸ್ತುತಂ. || 198¹⁾ ||

187. Second instance: ೦೦೦ | -೦೦ | ೦೦೦ | ೦೦-* | -೦- | -೦- | -, the Megha-
visphûrjita; Caesura at 12 (mârtanda).

ಮೇಘವಿಸ್ವಾಜಿತಂ

ಯ-ಮ-ನ-ಸ-ರ-ರ-ಗಂ || ವಿಶ್ರಮಂ ಮಾತ್ರಂಡದೊಳ್ಳ. || 199²⁾ ||

188. Third instance: -೦೦ | ೦೦- | ೦-೦ | ೦೦-* | -೦- | -೦- | -, the Sârdû-
lavikridita; Caesura at 12 (dineśa).

ಶಾದೂಲವಿಕ್ರೀಡಿತಂ

ಲುಮೀರ-ಮಾರುತ-ಭಾಸ್ಕರಾನಿಲ-ವಿಯದ್*ದ್ವೈಂದ್ರಂ, ಪದಾಂತಂಗಳೊಳ್ಳ
ಶರ್ವಂ, ವಿಶ್ರಮಣಂ ದಿನೇಶರೆಡೆಯೊಳ್ಳ*ನಿಲ್ಪುಂ ಮನಂಗೊಳ್ಳಿನಂ, |
ನಿವಾರ್ಯಂ ಭುವನ-ತ್ರಯಂಗಳೊಳಗೇ*ವೃತ್ತಂ ಪ್ರಸಿದ್ಧಂ ಕರಂ,
ಚಾರ್ವಂಭೋರುಹ-ಪತ್ರ-ನೇತ್ರೆ, ಪೇಸರಿಂ*ಶಾದೂಲವಿಕ್ರೀಡಿತಂ. || 200³⁾ ||

189. Fourth instance: -೦- | ೦೦- | ೦೦- | -೦- | ೦-೦ | ೦-೦ | -೦- | -, the Khačara-
pluta; Caesura at paksha.

ಖಚರಪ್ಲತಂ

ರ-ಸ-ಸ-ತ-ಜ-ಜ-ಗಂ || ವಿಶ್ರಮಣಂ ಪಕ್ಷದೊಳ್ಳ. || 201⁴⁾ ||

1) Also in Rb.; B. and D. ನಾಗಪಿಂಗಳನಿಮಿತ್ತಂ. 2) Not in Rb. 3) Also in Rb. H., Ra., Re., D., M., Sb. Paksha's meaning in this instance is doubtful; perhaps 15.

20. Kṛiti. Quarters of 20 syllables; 1048576 vṛittas possible

ಕೃತಿಯೆಂಬ ಫಂಡಸ್ಸನೋಳ್ 20 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟವ 1048576 ವೃತ್ತಂಗಳೊಳಗೆ

190. First instance: ೦೦— | —೦೦ | —೦— | ೦೦೦ | —*— | ೦— | ೦—, the Matte-bhavikṛīdita; Caesura at 13; Ra., H. at 10 (daśa).

ಮತ್ತೇಭವಿಕ್ರೀಡಿತಂ

ಶ್ವಸನೇಂದು ಜ್ಞಲನು ದಿವಂ ಧರೆ ಜಲಂ* ದ್ಯೈತ್ಯಾರಿ ಕಾಮಾಂತಕ-
ಪ್ರಸರೋಧ್ಯದ್-ಗಣಮುಂ, ತ್ರಯೋದಶ-ಯತಿ-*ಪ್ರಸ್ತಾರಮಾಗಿದೋಡ್ಡೀ |
ವಸುಧಾ-ಚಕ್ರದೋಳಿಯ್ಯ ಸಂದುದು ಕರಂ*, ಮತ್ತೇಭವಿಕ್ರೀಡಿತಂ
ಪೇಸರಾಯ್ಯಂತಿದು ಪಿಂಗಳಾಹಿ-ವರನಿಂ*, ವ್ಯಾಲೋಲ-ನೀಲಾಲಕೇ! || 202¹⁾ ||

191. Second instance: —೦೦ | —೦— | ೦೦೦ | —*೦ | —೦೦ | —೦— | ೦—, the Utpalamālē; Caesura at 11 (rudra).

ಉತ್ಪಾಲಮಾಲೆ

ಶ್ರೀತಕರಾನಲೇಂದ್ರಪುರ-ಚಂದ್ರ-*ಶಶಾಂಕ-ಹುತಾಶನು ಲ-ಗೋ
ಪೇತಮೋಡಂಬಡುತ್ತಮಿರೆ, ರುದ್ರ-*ರ ಸಂಖ್ಯೆಯೋಳಾಗೆ ವಿಶ್ರಮುಂ, |
ಸಾತಿಶಯೋಕ್ತಿಯಂದಿದು ವಿರಾಜಿ*ಸುಗುಂ ಕಮಿ-ರಾಜಷಂಸನಿಂ
ಭೂತಳದೋಳ್ ೨) ನೆಗ್ಲೈವಡೆದ್ವತ್ತ*ಲಮಾಲೆ, ವಿಲೋಲ-ಲೋಚನೇ! || 203²⁾ ||

192. Third instance: ೦೦೦ | —೦೦ | —೦೦ | —*— | ೦೦— | ೦೦— | ೦—, the Anavadya (D. anamadhyā, M. anavandya); Caesura at 11 (rudra).

ಅನವದ್ಯಂ

ನ-ಭ-ಭ-ಮ-ಸ-ಸ-ಲ-ಗಂ || ವಿಶ್ರಮಂ ರುದ್ರನ ಸಂಖ್ಯೆಯೋಳ್. || 204³⁾ ||

193. Fourth instance: —೦೦ | —೦೦ | —೦೦ | —೦೦* | —೦— | ೦೦— | ೦—, the Vanamanjari; Caesura at 12 (dinanātha). It is the Vanavallari of Rb., the Nāgaranjita of Ra., H.

ವನಮಂಜರಿ (ವನವಲ್ಲಿ, ನಾಗರಂಜಿತಂ)

ಭ-ಭ-ಭ-ಭ-ರ-ಸ-ಲ-ಗಂ || ವಿಶ್ರಮಂ ದಿನನಾಥರೋಳ್. || 205⁴⁾ ||

1) Also in Rb.; ಸಿಂಗಳಾಹಿ only in B. and D., the others ನಾಗವಮ್. 2) H., Ra., Re., Rb., M., D. 3) H., Ra., Re., M., D. 4) Also in Rb.

21. Prakṛiti. Quarters of 21 syllables; 2097152 vṛittas possible

ಪ್ರಕृತियेंಂಬ ಭಂದಸ್ಸಿನೊಳ್ಳ 21 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟವ
2097152 ವೃತ್ತಂಗಳೊಳಗೆ

194. First instance: ೦೦೦ | ೦೨೦ | -೦೦ | ೦೨೦ | ೦*-೦ | ೦೨೦ | -೦-, the Campaka-mālē; Caesura at 13.

ಚಂಪಕಮಾಲೆ

ಶ್ರೀದಶ-ರವೀಂದು-ಭಾಸ್ತರ-ಗಣ-ಶ್ರಿತ*ಯಾಗ್ನದೊಳಗ್ನಿ ಚೆಲ್ಲುವೆ
ತ್ವುದಂಂಪಿನಂ ತ್ರಯೋದಶದೊಳಾಗಿರೆ* ಲಿಶ್ಮಣಂ, ಸಿರಂತರಾ |
ಭ್ಯಾದಯಕರಂ ಪರಂ ಸಿನಗಶೋಕ-ಮ*ರೀರುಹ-ಪಲ್ಲವೋಲ್ಲಸತ್ತ್- |
ಪದ-ಯುಗೆ, ಸಿಚ್ಚೆವೋದು, ಗಡ, ಚಂಪಕ*ಮಾಲೆಯನೊಲ್ಲು ಲೀಲೆಯಿಂ! || 206 ||¹⁾

195. Second instance: - - - | - ೦ - | - * ೦೦ | ೦೦೦ | ೦ - * - | ೦ - - | ೦ - - *, the Sragdhare; Caesura at 7 (hayanikara).

ಸ್ರಾಗ್ಧರೆ

ಭೂಮಿ-ಜ್ಞಾಲೇಂದು-ದೇವಾ*ಧಿಪಪುರ-ಗಣಾದಿಂ*ಮುಂತೆ ತೋಯ-ತ್ರಯಂಗಳ್*
ತಾಮೇತ್ತುಂ ಬಂದು ಚೆಲ್ಲಾ*ಗಿರೆ, ಹಯಸಿಕರ-*ಸಾಧಾನದೊಳ್ಳ ನಿಲ್ಲಿನ ವಿ* |
ಶ್ರಾಮೆಂ, ಭಂದಕ್ಕೆಲಂಕಾ*ರಮಿದೆನೆ ಜನಕಾ*ಸಂದಮಂ ಮಾಡುಗುಂ, ಸ್ತ್ರೀಗ್-*
ಧಾಮ-ಪ್ರೌಢಾಮ-ಕೇಶಾ*ನ್ನಿತೆ, ಒಗೆ! ಪೇಸರಿಂ*ಸ್ತ್ರೀಗುರಾ-ನಾಮ-ವೃತ್ತು. || 207 ||²⁾

196. Third instance: - ೦ - | ೦೦೦ | - ೦ - * | ೦೦೦ | - ೦ - | ೦೦೦ | - ೦ -, the Tarangama (M. turangama); Caesura at 9 (randhra).

ತರಂಗಮಂ (ಶುರಂಗಮಂ)

ರ-ನ-ರ-ನ-ರ-ನ-ರಂ || ಯತಿ ರಂಧ್ರದೊಳ್ಳ. || 208 ||²⁾

197. Fourth instance: ೦೦೦ | ೦೦೦ | ೦೦೦ | ೦ - - * | ೦ - - | ೦ - - | ೦ - - | ೦ - - , the Lalitagati; Caesura at 12 (ravi).

ಲಲಿತಗತಿ

ನ-ನ-ನ-ಯ-ಯ-ತ-ಮಂ || ನಿರಾಮಂ ರವಿಯೊಳ್ಳ. || 209 ||³⁾

1) Also in Rb.

2) Re., D., M.

3) H., Ra., Re., M., D.

22. Ākṛiti¹⁾. Quarters of 22 syllables; 4194304 vṛittas possible

ಅಕ್ಷತಿಯಂಬ ಭಂದಸ್ಸನೊಳ್ಳ 22 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪುಟ್ಟುವ
4194304 ವೃತ್ತಂಗಳೊಳಗೆ

198. First instance: —— | —— | —— | —— | ——* | —— | —— | —— | —, the Mahāsragdhare; Caesura at 15 (paksha).

ಮಹಾಸ್ರಗ್ರಧರೀ

ಮರುದಾಕಾಶದ್ವಯೇಂದ್ರಾನಿಲ-ಹುತವಹಯು*ಗ್ರಾಗ್ರಜನಾಂತಕರ್ಗಳ್ಳ⁶
ಬರೆ, ಪ್ರಕ್ಕ-ಸ್ಥಾನದೊಳ್ಳ ಸಿಲ್ಲಿರೆ ವಿರತಿ, ಮಹಾ*ಸ್ರಗ್ರಧರಾ-ನಾಮು-ವ್ಯತ್ತಂ, |
ಗುರು-ವಿದ್ಯಾ-ಪ್ರೇಮಿ, ಅಭ್ಯಾಸದೆ ವಿಲಸಿತೆ, ಚಾ*ವಾರನನೇ, ಕಾವ್ಯ-ಮೋದಾ
ಸ್ವರಿತ-ಪ್ರೋದಾಭಸಿ, ಕಂಬೀ-ಖಚಿತ-ರಸನ-ಯು*ಕ್ರಾಂಗನೇ, ಕೇಳಿ, ಪ್ರಿಯಾಖ್ಯೇ!²⁾ || 210 ||

199. Second instance: —— | —— | —— | —— | ——* | —— | —— | —— | —, the Bhadraka; Caesura at 15 (paksha).

ಭದ್ರಕಂ

ಭ-ರ-ನ-ರ-ನ-ರ-ನ-ಗಂ || ವಿರತಿ ಪಕ್ಕದೊಳ್ಳ. || 211 ||³⁾

200. Third instance: —— | —— | —*— | —— | —— | ——* | —— | —— | —— | —, the Vanamanjari; Caesura at 7 (hayavrāta, turagavrāta) and 8 (gajavraja, gajavrāta). (Seven Dactyls and a long syllable.)

ವನಮಂಜರಿ

ಭ-ಭ-ಭ-ಭ-ಭ-ಭ-ಗಂ || ವಿಶ್ರಮಂ ಹಯವಾತದೊಳ್ಳಂ ಗಜವಾತದೊಳ್ಳಂ. || 212 ||³⁾

201. Fourth instance: —— | —— | —— | ——* | —— | —— | —— | —— | —, the Cūtakuja; Caesura at 12 (padminīmitra).

ಚೂತಕುಜಂ

ಸ-ಮು-ರ-ಸ-ಭ-ರ-ರ-ಗಂ || ವಿಶ್ರಮಂ ಪದ್ಮನೀಮಿತನೊಳ್ಳ. || 213 ||³⁾

1) From here our MSS., with the exception of B., show irregularities in the headings. B., however, with D., calls class 25 (against M., Rb. and Rc.) Atikṛiti. Class 22 is Akṛiti in D., H.; Akṛiti in Ra., Rc., and B.; Atikṛiti in Rb.; Vikṛiti in M. 2) Also in Rb. 3) Not in Rb. and B.

23. *Vikṛiti*¹⁾. Quarters of 23 syllables; 8388608 vṛittas possible

ವಿಕೃತಿಯೆಂಬ ಥಂದಸ್ಸಿನೊಳ್ಳ 23 ಅಕ್ಷರಂ ಪಾದನಾಗಿ ಪುಟ್ಟುವ
8388608 ವೃತ್ತಂಗಳೊಳಗೆ

202. First instance: ೦೦೦ | ೦—೦ | ೦—೦ | ೦—೦ | ೦—೦ | ೦—೦ | ೦—೦ | ೦—೦ | ೦—, the Hamsagati; Caesura according to H., Ra. and M. at 8 (vasu); according to Rc., B. and D. at 11 (hara). (Proceleusmaticus, six Dactyls and a long syllable.)

ಹಂಸಗತಿ

ದಿವಿಜ-ಪಡಂಬುಜಮಿತ್ತ-ಗಣ-ಪ್ರಕರಂ ಲ-ಗಮುಂ ಕ್ರಮದಿಂ ಪದದೊಳ್ಳ
ವಿವರಿಸೇ, ಒಂದು ವಿರಾಜಿಸೇ ವಿಶ್ವಮಣಂ ವಸು-ಸಂಖ್ಯೆಗಳೊಳ್ಳ, ನಯದಿಂ |
ದೇ ವಿಚಲಿತಂ ಪದ-ಫುಟ್ಟಿಯನಾಳೈಸಪ್ತಿರೆ, ಕೇಳಾ ಕಳ-ಹಂಸ-ಗತೀ,
ಭುವನದೊಳೀ ತೆಱದಿಂದಮೇ ಸಂದುದು ಹಿಂಗಳನಿಂದಿದು ಹಂಸಗತೀ. || 214 ||²⁾

203. Second instance: —— | —— | —-*೦ | ೦೦೦ | ೦೦೦ | ೦೦೦ | ೦೦೦ | ೦—, the Mattākrīde; Caesura at 8 (kari).

ಮತ್ತಾಕ್ರೀಡೆ

ಮುನ್ನಂಭೂಮಿದ್ದಂದ್ದಾಕಾಶಂ *ಸುರಪುರ-ಗಣಾಮೇಸೆದಿರೆ, ಗಣ-ತತೀಯಿಂ
ದಿನ್ನಿತ್ತಲ್ ಮೈಕುಂಲೇಶಾನರ್*, ಕರಿಯೊಳೆ ನಿಲೆ ಯತ್ತಿ-ತತ್ತಿ, ಲಲಿತ-ಪದೋ |
ತ್ವಿನ್ನಂ ವೈತ್ತಂ, ಭಿನ್ನಾಬ್ಜಾಕ್ಷೀ*, ಕವಿ-ವರ-ಮತದಿನಿದತ್ತಿಯತರಮಿಂ
ತೆನ್ನಿಂದಾಯ್ತ್ರು ಮತ್ತಾಕ್ರೀಡಾ*ಹ್ಯಯಮಿದನಱೆಪುದು, ಸರಸಿರುಹ-ಮುಖೀ! || 215 ||³⁾

204. Third instance: ೦೦೦ | —೦೦ | —೦೦ | —೦೦* | —— | ೦೦— | ೦೦— | ೦—, the Saundara; Caesura at 12 (dinanātha).

ಸಾಂದರಂ

ನ-ಭ-ಭ-ಭ-ಮ-ಸ-ಸ-ಲ-ಗಂ || ವಿಶ್ವಮಣಂ ದಿನನಾಥಸ್ಥಾನದೀತ್. || 216 ||⁴⁾

1) Ra. *Vikṛiti*, Rc. *Kṛiti*, M. *Prakṛiti*, D. *Kṛiti*. In Rb. there is nothing corresponding to *Vikṛiti*. 2) Not in Rb. 3) Rc., M., B., D. 4) Rc., M., D. In Ra. there is a much mutilated *Vidalitasarasija*, probably the same with No. 211.

24. Sāṅkṛiti¹⁾. Quarters of 24 syllables; 16777216 vṛittas possible

ಸಂಕೃತಿಯೆಂಬ ಭಂದಸ್ಸಿನೊಳ್ಳ 24 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪುಟ್ಟುವ
16777216 ವೃತ್ತಂಗಳೊಳಗೆ

205. First instance: ೦೦೦ | ೦೦೦ | -*೦೦ | ೦೦೦ | ೦-*೦ | ೦೦೦ | ೦೦೦ | ೦-- , the Lalita; Caesura at 7 (giri); Alliteration also in the course of the lines.

ಲಲಿತಂ

ಸುರಪುರ-ಯುಗಳಂ * ಬರಿ, ಶಶಿ-ದಿವಿಜಂ * ಇರಕರ-ಸುರಯುಗ-ತೋಯಂ
ವಿರಚಿಸೆ ಕಡೆಯೊಳ್ಳ,* ಬರಿಸಿರೆ ಪದ-ಲಿ*ಸ್ತುರದೊಳಿ ಗಣಾ-ನಿವಯಂಗಳ್ಳ, |
ಗರಿಯೊಳಿ ಯತಿಗಳ್ಳ*ದೊರಿಕೊಳಿ; ಲಲಿತಾ*ಕ್ಷಿರ-ಪದ-ರಚನೆಗಳಿಂದಂ
ಪರೆದು, ಲಲಿತಂ * ಧರೆಗಿದು ಪೆಸರಾ* ಗರಿ, ಸರಸಿರುಹ-ದಳಾಕ್ಷೀ! || 217 ||²⁾

206. Second instance: —೦೦ | ——*೦ | ೦೦೦ | ೦೦—* | —೦೦ | —೦೦ | ೦೦೦ | ೦-- , the Tanvi; Caesura at 5 and 12 (bâna = 5, adri = 7), or simply at 12.

ತನ್ನಿ

ಇಂದು-ನಭಂಗಳ್ಳ * ಸುರಪುರ-ಪವನೇಂ*ದುದ್ದೈಯವಾಗಿರೆ, ಕುಲಿಶ-ಜಲಂಗಳ್ಳ
ಮುಂದಿರೆ, ಬಾಣಾಂ*ದ್ವಿಗಳೊಳಿ ಯತಿಗಳ್ಳ*ನಿಂದಿರೆ, ನೀನ್ ಅಣಿಯತಯದಿಂ
ದ್ದಂ, |

ಸುಂದರಿ, ವೈತ್ತಂ*ದ್ವೃತ-ಪದ-ಲಲಿತಂ * ಸುಂದರು ಹಿಂಗಳನುಮತದಿ, ಸಂಪೂರ್ಣಂ
ಇಂದು-ನಿಭಾಸ್ಯೇ, * ಧರೆಗಿದು ಪರಿದ*ತ್ತೇಲಿಯುಮುದ್ಭವಕರಮೆನೆ, ತನ್ನೀ. || 218 ||³⁾

207. Third instance: ೦೦೦ | ೦—೦ | -*೦೦ | —೦೦ | —೦೦ | —೦೦ | ೦—೦ | —೦೦ | —೦— , the Arkamarīci; Caesura at 7 (saila; M. giri).

ಅಕರ್ಮವರೀಜಿ

ನ-ಜ-ಭ-ಭ-ಭ-ಭ-ಜ-ರಂ || ವಿಶ್ರಮಣಂ ಶ್ವೇತೊಳ್ಳ. || 219 ||⁴⁾

208. Fourth instance: ೦೦೦ | ೦—೦ | -*೦೦ | ೦—೦ | ೦—೦ | ೦—೦ | —೦— | ೦—೦ , the Pañkaja; Caesura at 8 (dikkari).

ಪಂಕಜಂ

ನ-ಜ-ಭ-ಜ-ಜ-ಜ-ರ-ಸು || ವಿರಾಮಂ ದಿಕ್ಕರಿಯೊಳ್ಳ. || 220 ||⁵⁾

1) Ra. Satkṛiti, Rb. H. Samskr̥iti, Rc. Samskṛiti, D. Prakṛiti, M. Atikṛiti. 2) M., Re., D., B.; Rb. calls it Tilaka, but, in a second instance, also Lalita. 3) M., Re., D., B. 4) M., Re., D. 5) M.

25. Abhikṛiti¹⁾. Quarters of 25 syllables; 33554432 vṛittas possible

ಅಭಿಕೃತಿಯೆಂಬ ಭಂದಸ್ಸಿನೊಳ್ಳ 25 ಅಕ್ಷರಂ ಪಾದಮಾಗಿ ಪುಟ್ಟುವ
33554432 ವೃತ್ತಂಗಳೊಳಗೆ

209. First instance: —oo | ---*- | oo— | -*oo | ooo | ooo* | ooo | ooo | —,
the Krauñcapada; Caesura at 5, 5 and 8 (bhūta, śara, āśāgaja); two Alliterations.

ಕ್ರೌಂಚಪದಂ

ಶ್ರೀತಕರೋವೀರ್ - *ವಾತ-ಶಶಾಂಕರ್, *ಯುಗ-ಮಿತ-ಸುರಪುರ- *ನಿವಹದ
ಕಡೆಯೊಳ್ಳ⁶
ಭೂತಗಣೋಶಂ, *ಭೂತ-ಶರಾಶಾ* ಗಜದೊಳೆ ಯತಿಗಳು*ಮೇಸೆದಿರೆ, ಪೇಸರಿಂ, |
ನೀತಿ-ಯುತ್ತೇ, ಕೇಳ್ಳ, *ಸಾತಿಶಯೋಕ್ತಿ- *ಕ್ರಮದೊಳೆ ನೆಗಳ್ಳದಿ*ದತಿಶಯ-ರಚನೋ
ಪೈತಮಶೋಮೋ*ಪೀರ್ ತಳಕಂ ಕ್ರೌಂ*ಚಪದಮಿದತಿಶಯ- *ಪದ-ರಚನೆಗಳಿಂ. || 221 ||²⁾

210. Second instance: ooo | ooo | oo*o | ooo | oo-* | —oo | —oo | —oo | —,
the Hamsapada (M. -gati); Caesura at 8 and 7 (kari, giri).

ಹಂಸಪದಂ

ದಿವಿಜಪುರ-ಯುಗಮ*ವಱ ಪರದನಿಲಂ, *ಶ್ರೀತಕರ-ತ್ರಿತಯಂ, ಕಡೆಯೊಳ್ಳ⁶
ಭವನಿರೆ, ಕರಿ-ಗಿರಿ- *ಗಣನೆಗಳೊಳಗು*ತ್ತ್ವಿಸೆಗು ಪದ-ವಿಶ್ವಮಣಂ, |
ಭುವನದೊಳತಿಶಯ*ತರಮಿದು ಹ್ರದಯಾ*ನಂದಕರಂ ಕ್ತತ-ಸೌಖ್ಯತರಂ
ಕವಿ-ಜನ-ಹಿತಕರ*ಮಿದನಱ್ಱ, ಕೆಳದೀ, *ಹಂಸ-ವಿನಿವೀರ್ತ-ಹಂಸಪದಂ. || 222 ||³⁾

211. Third instance: ooo | ooo | ooo | ooo* | ooo | ooo | ooo | ooo | ooo | —, the
Vidalitavanaruha; Caesura at 12 (dinakara). Cf. Note ad. v. 216.

ವಿದಳತವನರುಹಂ

ನ-ನ-ನ-ನ-ನ-ನ-ನ-ನ-ಗಂ || ಯತಿ ದಿನಕರರಿಡೆಯೊಳ್ಳ. || 223 ||⁴⁾

1) Rb., Re.; M. Abhikṛiti; D., B. Atikṛiti.

2) Rb., Re., M., D., B.

3) Re., D., B., M.

4) Rb., Re., M., D.

26. Utkriti. Quarters of 26 syllables; 67108864 vrittas possible

ಉತ್ಕೃತಿಯೆಂಬ ಭಂದಸ್ಸಿನೊಳ್ಳ 26 ಅಕ್ಷರಂ ಪಾದವಾಗಿ ಪುಟ್ಟುವ
67108864 ವೃತ್ತಂಗಳೊಳಗೆ

212. First instance: —— | —— | — * ~ | ೦೦೦ | ೦೦೦ | ೦೦೦ | -*~— |
೦೦— | ~—, the Bhujangavijrimbhita; Caesura at 8 and 11 (hari, hara).

ಭುಜಂಗವಿಜ್ಞಂಭಿತಂ

ಆದಿ-ಕ್ಷಾಯುಗಾಕ್ಷಾಶಾಗ್ರಂ * ಪುರ-ಮಿತ-ಸುರಪುರ-ಸಹಿತಂ * ಕೃಶಾನು-ಮರುಲ್-
ಲ-ಗಂ

ಪಾದಾಂತಕೋಳ್ಳಿರಂತೊಪ್ರತ್ಯೇಂ, * ಹರಿ-ಹರರೋಳೆ ಯತಿ-ನಿಯಮಂ, * ವಿನೂತ-
ವಿಭೂತಿಯೊಳ್ಳೋ |

ಪಾದಾಂತಕ್ಷಾಧ್ಯಂತಕೋಳ್ಳುಂ * ಪಡೆದುದು ಧರೆಗತಿವಿತತಂ * ಕವೀಂದ್ರು-ಸಹಾಯದಿಂ
ದೋದಲ್ ಚಲ್ಲಿಂ ವೃತ್ತಂ, ಕೇಳಾ * ಪ್ರಿಯ-ವದನ-ವಸಿತೆ, ಪೇಸರಿಂ * ಭುಜಂಗವಿಜ್ಞಂಭಿತಂ.

|| 224 ||¹⁾

213. Second instance: —— | ೦೦೦ | ೦೦೦ | ೦೦೦ | ೦೦೦ | ೦೦೦ | ೦೦೦ | ೦೦— | ——,
the Apavâha.

ಅಪವಾಹಂ

ಮ-ನ-ನ-ನ-ನ-ನ-ನ-ಸ-ಗ-ಗಂ.

|| 225 ||²⁾

214. Third instance: ೦೦೦ | ೦೦೦ | ೦೦*೦ | ೦೦೦ | ೦೦೦ | *೦೦೦ | ೦೦೦ | ೦೦೦* | ——,
the Vanalatô; Caesura at 8 (kari, hari); four Alliterations in each Quarter. (Six Proceleus-
maticus' and a Spondeus.)

ವನಲತೆ

ಅದಿತಿಜಪುರಮಿರೆ * ಮಾದ-ಗಜದೆಡೆಗಳೋಳೆದವಿರೆ ನಯದೊಳೆ * ಬಂದಾ
ತುದಿಗಳೊಳುದಯಿಸೆ * ಸದಮಲ-ಗುರು-ಯುಗ * ಮಾದು ಕರಿ-ಹರಿ-ಯತಿ * ಯಿಂದಂ |
ವಿದಿತಮಿದವಸಿಗೆ * ಪುರದಿದಿರೆ ರಸದೊಳೆ * ಪಡೆದಿದನತಿಮುದ * ದಿಂದಂ
ಮ್ಮಾದು-ಪದ-ರಚನೆಯೊಳೆದವಿದೊಡಿದನಷ್ಟೊಷ್ಟು, ಸತಿ, ವನಲತೆ *

ಯೆಂದುಂ. || 226 ||³⁾

215. Fourth instance: ೦೦೦ | ೦—೦ | ೦*೦೦ | ೦೦— | ೦೦*೦ | ೦೦೦ | ೦೦೦* | ೦—೦ |
—, the Munimata (M. Munimana); Caesura at 7 (muni). Rb. calls it saraala.

ಮುನಿಮತಂ (ಸರಳಂ)

ಅನಿಮಿಪ-ಭಾನು-ದಿ*ವಿಜ-ಪವನಂ ಬರೆ*, ಸುರಪ್ಪರಯುಗ-ಪ್ಪರ-ಭಾನು-ಲ-ಗಂ,
ಫುನ-ಯುತೆ, ನಿನ್ನಯೇ* ಮನದನುರಾಗದಿ*ಸಿರೆ ಮುನಿ-ತತೀಯೋ*ಳೆ ವಿಶ್ರಮಣಾಂ, |
ಮನವೋಸೆದೋದಿದ*ನನುನಯದಿಂದಜೀ*, ವಿನಮಿತ-ಲಲಿತ-*ಪದೋಕ್ತಿಗಳಿಂ
ಜನ-ಹಿತಮಿಂತಿದು* ಮುನಿಮತಮೆಂಬುದು*; ನಿನಗಱುಪಿದೆ, ಕೆ*ಳದ್ದೀ, ನಿರುತ್ತಂ.

|| 227 ||¹⁾

216. The Samavr̄ittas beginning with ukta (ukte) and ending in utkṛiti have thus been described.

ಕಂದಂ

ಉಕ್ತಂ ವೊದಲಾಗಿರೆ ಪ್ರಾ
ಪೋರ್ಕುದಿನ್ನತ್ತು ತಿಯನೆಂದ್ದೀ, ಸಮವ್ಯತ್ತಮುಮಂ, |
ವ್ಯಕ್ತತರಮಾಗೆ, ವ್ಯಾದು-ಮಧು
ರೋಕ್ತಿಗಳಿಂ ತಿಳಿಯ ಪ್ರೇಳೈನಂಬುಜ-ಪದನೇ!

|| 228 ||²⁾

217. Their sum is 67108864. (shatka=6; naga=7; mrigadhara=1; ambara=);
nâga=8; gaja=8; ḡitu=6; yuga=4.)

ಯುಗ-ಖಂತು-ಗಜ-ನಾಗಾಂಬರಃ
ಮ್ಯಾಗಧರ-ನಗ-ಪಟ್ಟಮೆನಿಪ ವ್ಯತ್ತದ ಲೆಕ್ಕಂ |
ಸೊಗಣಿಸಿ ತೋಕ್ಕಂ; ಗಣಣಿಸ್ತು
ದಗಣಿತ-ಗುಣ-ನಿಲಯ-ನಾಗವಮರನ ಮತದಿಂ.

|| 229 ||³⁾

218. A verse teaching how to find out easily each of the six vr̄ittas most used in Canarese (utpalā, v. 203; śārdūla, v. 200; sragdhare, v. 207; mattebhā, v. 202; mahāsragdhare, v. 210; čampaka, v. 206).

ಮತ್ತೇಭವಿಕ್ಕೀಡಿತಂ

ಗರುವೊಂದಾದಿಯೋಳುತ್ತೆಲಂ; ಗುರು ವೊದಲ್ ಮೂಳ್ಳಾಗೆ ಶಾದೂಲಮಾ
ಗುರು ನಾಲ್ಕಾಗಿರಲಂತು ಸ್ತುಗ್ಂರೆ; ಲಘು-ದ್ವಂದ್ವಂ ಗುರು-ದ್ವಂದ್ವಮಾ |

1) Rb. (Saraala), M. (Munimana), D., B. In Rb. there appears another, but too mutilated to be recognised; some of its feet, according to the rule of the first line, are Bha-Ja-Sa-Na-Bha-Ya..., after which follows: rañjita-padam....dagradam (idakkum). 2) H., Ra., M., D., B. 3) M., D., B.

ಗರೆ ಮತ್ತೇಭ; ಲಘು-ದ್ವಯ-ಶ್ರೀಗುರುಚಿಂದಕ್ಕುಂ ಮಹಾಸ್ವಗರಂ;
ಹರಿಣಾಳ್ಳೇ, ಲಘು ನಾಲ್ಕು ಚೆಂಪಕಮಿವಾಟಿನ ಶ್ರೋತಿ-ಕಣಾರ್ಥತ್ವಕಂ. || 230 ||¹⁾

ಗದ್ಯಂ

ಇದು ಸಮಸ್ತ-ಭಗವದ್-ಅರ್ಹತ್-ಪರಮೀಶ್ವರ-ಚಾರು-ಚರಣಾರವಿಂದ-ಮಂದ-ಮಧುಕರಾ
ಯವಾನ-ವಿಬುಧ-ಜನ-ಮನಃ-ಪದ್ಮಾನಿ-ರಾಜಪಂಸ-ಶ್ರೀಮತ್-ಕವಿರಾಜಪಂಸ-ವಿರಚಿತಮಪ್ಪ
ಭಂದೋಂಬುಧಿಯೋಳ ಸಮವೃತ್ತವಿವರಣಂ ದ್ವಿತೀಯಾಶ್ವಾಸಂ.



1) This secondary verse appears in Sa., in a sort of appendix of M., in ch. 6 of Ra., H., as v. 31 in Rd., and as v. 16 in O. In the second line the tu is short though followed by sra (cf. Weber p. 224 seq.); ya before tri, however, is counted as long; ಮತ್ತೇಭ instead of ಮತ್ತೇಭಂ.

III. CHAPTER

ತ್ರೈಯಾಶ್ಲಾಸಂ

1. Further Sama Vṛittas

ಇತರಸಮವೃತ್ತಂಗಳು

219. The Dāṇḍaka: ००० | ००० | -०- | -०- | -०- | -०- | -०- | -०- |
-०- | -०-. Quarters of 27 syllables.

ದಂಡಕವೃತ್ತಂ

ಕಂದಂ

ಅಮರ-ಗಣ-ಯುಗ್ದಿಂ ಮುಂ

ದಮದೀರ್ಜಂ ಶಿಖಿ-ಗಣಂ ಬರಲ್, ದಂಡಕದ | [M. ದಮದೀರೆಯುಂ ಶಿಖಿ]

ಪ್ರಮುದಿತ-ಲಕ್ಷಣಮಹಕ್ಷಂ;

ಕಮಲ-ಮುಖೀ, ತಿಳಿದು ಕೊಳ್ಳುದೆನ್ನಯೆ ಮತದಿಂ! || 231 ||¹⁾

220. The Mālāvṛittas, that together with the Dāṇḍaka use to be counted separately.
Cf. v. 235 and No. 55.

ಮಾಲಾವೃತ್ತಂಗಳು

ಕಂದಂ

ಸದಮಲಮುಖಿ, ಆಂ ಸಮವ್ರು

ತ್ರುದ ತೆಜನಂ ನಿನಗೆ ಶಿಳ್ಳಪಿದೆ; ಮಾಲಾವ್

ತ್ರುದ ಪಾಂಗನೆಯ್ದೆ ಕೇಳ್, ಇ

ನ್ನದಾತ್ರು-ಮತಿ, ವಿಬುಧ-ಜನ-ಮನೋ-ರಂಜನಮೆಂ! || 232 ||²⁾

1) In the MSS. it occurs at the end of this Chapter. It is in H., Ra. (the reading of which is peculiar, but very incorrect), Rc., M., D., B. H. and Ra's verse mentions, so far as it can be made out, that the first Dāṇḍaka with seven Amphimacrus' (-०-) is called Vṛishṭiprayāta, and that there are altogether six kinds of Dāṇḍakas. Then H., Ra. and M. adduce another verse (that cannot be restored) wherein Praçita is mentioned, and which probably wants to state that the other five Dāṇḍakas the quarters of each of which increase by one and one Amphimacrus, bear the common name of Praçita. See Weber p. 406.

2) In H., Ra., M., D., B.

221. First instance: —०० | ०—० | ००*— | ००० | —०० | ०*—० | ००— | ००० |
—०० | ०——, the Lalitapada, Quarters of 30 syllables, Caesura at 8; three Alliterations.
(Seven Paons and a Spondee.)

ಲಲಿತಪದಂ

ತಾನೆ ಶಶಿ-ಸೂರ್ಯ-ಪವ*ಮಾನ-ಸುರ-ಶೀತಕರ-*ಭಾನು-ಮರುದಿಂದ್ರ-ಲಿಧು-
ತೋಯದೆ, ವಿರಾಮ-
ಸ್ಥಾನಮೇಸೆಗುಂ ಪದ-ವಿ*ತಾನದೊಳನುಕ್ರಮದೇ*, ನೀನಜಿಷ್ಟುದೀ ಲಲಿತವ್ಯತ್ವ
ಮನಿದಂ, ಚಂ |
ದಾರುನೆ, ಘುನಾತಿಶಯೆ*, ಸೋನ್ನತ-ಕಟ್ಟಾಕ್ಕು-ಭರೆ*, ಗಾನ-ರಸ-ಬೆಷ್ಟಿಕೆ, ವಿಲಾಸವತಿ,
ಕಾರ್ಯ-
ಶ್ರೀ-ನಿಲಯಮಂ ವಿಬುಧ-*ಮಾನಿತಮನುಜ್ಞ ಲ-ವ*ಚೋ-ನಿಜಿತಮಂ ರಚಿತಮಂ
ಜ್ಞ ಕವಿಗಳಿಂದಂ. || 233 ||¹⁾

222. Second instance: ००० | ००० | ००० | ०*०० | ००० | ००० | ००*० | ००० |
—०० | ००— | —, the Kusumaśara, Quarters of 31 syllables, Caesura at 10; 4 Alliterations.

ಕುಸುಮಶರಂ

ಸುರರ ಪಡೆ ನೆರವಿಯೊಳೆ*ಕರಿಗಳೆನಿತಿಜ್ಞೊಳೆ*, ಖರಕರ-ಸಮಿಾರಣಾ-ಪದಾಂತಂ
ಪುರಮಧನನಿರೆ, ಬಳಿಕೆ*ನೆರಿದು ಯತಿ ದಶಮದೊಳೆ*ಧರಧರದಿನೊಪ್ಪಿ ನೀಲೆ, ಸಂತಂ|
ಧರಿಯೊಳೆದು ನೆಗಡ್ಡ ಕವಿ-*ವರ-ಮತದೆ ಜನನುತದೆ*ಪರಮ-ಪದವೆಯ್ದಗಿದ
ನಂತಂ,

ಸರಸಿರಹ-ದಳ-ನಯನೆ*, ಕರಮೆಸೆವ ಕುಸುಮಶರ-*ನಿರತಿಶಯಮೆಂಬುದು

ನಿತಂತಂ: || 234 ||²⁾

2. The Ardhasama Vṛittas

ಅಧ್ಯಸಮವೃತ್ತಂಗಳ್

223. Now follow the Ardhasama Vṛittas, in which two and two quarters only are formed of the same syllable-feet, viz. the 1st and 3rd, the 2nd and 4th. Cf. v. 239.

1) H., Ra., Re., Rd., M., D., B. 2) H., Ra., Rd. (where it forms the last verse of the MS.), M., D., B.

ಕಂದಂ

ವ್ಯತ್ಯಾಸುಬಾಹಿವೆ, ಕೇಳ್ಣ, ೭
 ಪರತ್ವಾಜುಂ ಭಂದದಿಂದ ಪ್ರೋಜಗಣ ಮಾಲಾ |
 ವ್ಯತ್ಯಮನಜುಪಿದನಿನ್ನ
 ತ್ವತ್ಯಿಯನಜುಪಿದಪೀನಧರಸಮ-ವ್ಯತ್ಯಮುಮಂ.

|| 235 ||¹⁾

224. First instance: The Ačyutaka; number of syllables in the 1st and 3rd quarters 11, in the others 10. The scheme is two times:

೩೦೦ | ೦೦೦ | ೦೦೦ | ೦-
 -೦೦ | -೦೦ | -೦೦ | - |

ಅಜ್ಯುತಕ್ಕಾದಾಹರಣಂ
 ಶತಮಣಿ-ಭಾನುಯುಗಾಗ್ರ-ಲ-ಗಂ,
 ಶ್ರೀತಕರ-ಶ್ರಿತಯಾಗ್ರ-ಹರಂ, |
 ಮತಿ-ಯುತೆ, ಬಂಡೊಡಿದಚ್ಯುತಕಂ
 ಭೂತಳದೊಳ್ಳ ನೆಗಳ್ಳಧರಸಮಂ.

|| 236 ||²⁾

225. Second instance: the Divijakalpalatā; number of syllables in the 1st and 3rd quarters 11, in the others 12. The scheme is two times:

-೦- | ೦೦೦ | -೦- | ೦-
 ೦೦೦ | -೦೦ | ೦-೦ | -೦- |

ದಿವಿಜಕಲ್ಪಲತೆಗುದಾಹರಣಂ
 ಪಾವಕಾಮರ-ಗಣಾನಲಂ ಲ-ಗಂ,
 ದಿವಿಜ-ಚಂದ್ರ-ಕಮ್ಮುದಾರಿ-ಪಾವಕಂ; |
 ಭಾಲಿಸುತ್ತಮಿರೆ, ಕೋಮಲಾಂಗಿನೀ,
 ದಿವಿಜಕಲ್ಪಲತೆಯಾಯ್ಯ ನಾಮದಿಂ.

|| 237 ||³⁾

226. Third instance: the Raviprabha (Viraprakara, Virahpraka); number of syllables in the 1st and 3rd Quarters (pada) 20, in the others 18. Sara = 5. The scheme is two times:

೦೦೦ | ೦-೦ | ೦-೦ | ೦-೦ | ೦-೦ | ೦-೦ | ೦-
 -೦೦ | -೦೦ | -೦೦ | -೦೦ | -೦- | ೦೦-

1) H., Ra., Re., M., D., B. 2) H., Ra. (ačyutaka), Re. and Rd. (aččutaka), M. (abhyudaka), D. (aččutaka), B. (ačyutaka). 3) H., Re., Rd., M., D., B.

ರವಿಪ್ರಭಿಗುದಾಹರಣಂ

ಅಮರ-ಸರೋರುಹಮಿತ್ತ-ಗಣಣ, ಶರ-ಸಂಖ್ಯೆಯ ಮುಂದೆ ಉಗ್ಗಂ,
ಸೋಮ-ಗಣಂಗಳೆ ನಾಲ್ಕುಡೆಯೊಳ್ಳು ಬರೆ, ಪಾವಕಂ ಮರುತ್ತಂ |
ಕ್ರಮದೊಳೆ ಬಂಧನುಲೋಮ-ವಿಲೋಮ-ಪದ-ದ್ವಯದಿಂ ನಿಯಮಂ;
ನಾಮಮಿದಕ್ಕೆ ರವಿಪ್ರಭೇಯಾಗಳೆಯಕ್ಕೂಮಬ್ಜ-ಮುಖೀ! || 238 ||¹⁾

227. Supplementary description. Pâda=quarter.

ಕಂದಂ .

ಪಾದ-ವಿಪರ್ಯಾಸದೊಳ್ಳೀ
ಭೇದಂಬಡೆದೈಕ-ವರ್ಣ-ಹೀನಾಧಿಕದಿಂ |
ದಾದಂದರ್ಥಸಮಂ ಪೇಸ
ರಾದುದದಂ ಒಗೆದು ಕೇಳ್ಣುದಂಬುಜ-ಪದನೇ! || 239 ||²⁾

3. The Vishama Vrittas

ವಿಷಮವೃತ್ತಂಗಳ್ಳು

228. Here follow the Vishama Vrittas, in which all quarters (pâda) are more or less different from each other. Pada=verse.

ಕಂದಂ

ವಿಪರೀತ-ಗಣಾಂಕರಮಾ
ಗಿ, ಪದಂಗಳ್ಳು ನಾಲ್ಕು ಪಾದವೊಂದದೆ ಸಿಲ್ಕುಂ; |
ಚಪಲಾಂಕ್ಕಿ, ವಿಪರ್ಮವೃತ್ತಮ
ನುಪದೇಶಿಪನವಾ ಭೇದಮಂ ಕ್ರಮದಿಂದಂ. || 240 ||³⁾

229. First instance: the U d g a t a. The scheme is:

೦೦— | ೦—೦ | ೦೦— | ೦
 ೦೦೦ | ೦೦— | ೦—೦ | —೦೦ |
 —೦೦ | ೦೦೦ | ೦—೦ | ೦—
 ೦೦— | ೦—೦ | ೦೦— | ೦—೦ | — ||⁴⁾

1) Rd. (viraprakara), L. (virahpraka), Sb. and M. (raviprabhē), H. 2) Ra., Ha., M., D., B.

3) H., Ra., M., D., B. 4) The final letters of lines 2 and 4 are doubtful.

ಉದ್ಗತಕ್ಕುದಾಹರಣಂ

ಮರುದಕ್ರ-ವಾಯು ಲಘು ಮುಂದೆ
ಬರೆ ಸುರ-ಮರುದ್-ದಿನೇಶನುಂ ಶಶಿ- | [ದಿನೇಶ-ಪಾವಕಂ]
ವಾರಿಜರಿಪ್ಪ-ಸುರಪಾಕ್ರ-ಲ-ಗಂ
ಮರುದಕ್ರ-ವಾಯು-ರವಿಯಂದಮುಂದುತ್ತಂ. || 241 ||¹⁾

230. Besides the Udgata there are various Vishama Vrittis.

ಇಂತು ವಿಷಮವೃತ್ತಮನೇಶ-ಪ್ರಕಾರಮಕ್ಕಂ.

231. Second instance: the Słoka or Anushṭup-śloka; quarters of 8 syllables. The scheme, as far as it is fixed, is the following (oja=an odd quarter, 1 and 3; yugma=an even quarter, 2 and 4), the dots denoting the syllables that are not fixed.

1 2 3 4 5 6 7 8	
· · · · ˘ — — ·	5 6 7 8
· · · · ˘ — ˘ · (generally ˘ — ˘ —)	
· · · · ˘ — — ·	5 6 7 8
· · · · ˘ — ˘ . (generally ˘ — ˘ —)	

ಇನ್ನು ಅನುಪ್ಪವ-ಶೈಲೀಶ-ಲಕ್ಷಣಂ

ಶೈಲೀಶಂ

ಅಕ್ಕರಂ ನಾಲ್ಕುಉಂದತ್ತ
ಲಕ್ಷ್ಯಂ ಯ-ಗಣಾವೋಜದೋಳ್ಳಂ; |
ಮಿಕ್ಕ ಯುಗ್ಮಾಂತದೋಳ್ಳಂ ಸಾಯ
ನಕ್ಕಂ ಶೈಲೀಶೋಕ್ತಯೋಳ್ಳಂ, ನಿಜಂ. || 242 ||²⁾

1) H., Ra., Re., Rd., Sb., M., D., B.; ದಿನೇಶನುಂ ಶಶಿ occurs in Sb., H. and Ra. There is another Udgata in D. and M. after the Caturûrdhva, the scheme of which is as follows:

೻೻೻ | ೻೻೻ | ೻೻೻ | ೻
೻೻೻ | ೻೻೻ | ೻೻೻ |
೻೻೻ | ೻೻೻ | ೻೻೻ |
೻೻೻ | ೻೻೻ | ೻೻೻ | ೻೻೻ ||

2) Re., D., B.

232. The same statement in a Samskr̥it verse (without alliteration).

ಶೈಲೀಕಂ

ಪಂಚಮಂ ಲಫ್ತು ಸರ್ವತ್ರ,
ಸಪ್ತಮಂ ದ್ವಿ-ಚತುರ್ಥಯೋಃ, ।
ಪಟ್ಟೇ ಚ ಗುರು ಜಾನೀಯಾದ್,
ದಿಶ್ಯತೇ ಶೈಲೀಕ-ಲಕ್ಷಣಂ.

|| 243 ||¹⁾

233. However elsewhere each seventh syllable of all the quarters of the Sloka is allowed to be long (Weber pp. 335. 336; 5. 6. 7. throughout: ——); but such is not the rule given by the author. His rule is that the seventh syllables ought to be alternately long and short. Abdhi=4 or 7. (Karâbdhi=shining or great seven?)

ಕಂದಂ

ಎಯ್ಯಾಣಿಳೆಂಬೆಡೆಯೋಳ
ಮೆಯ್ಯಗೆ ಲಫ್ತು-ಗುರು-ಕರಾಬಿ-ಗುರು!—ಸಪ್ತಕದೊಳ್ಳಿ
ಎಯ್ಯೋರ್ ಗುರು-ಲಫ್ತು-ಲಕ್ಷಣ
ಮೆಯ್ಯಗೆ! ಪರಿಪೂರ್ಣಮಷ್ಟಿ-ವರ್ಣ-ಶೈಲೀಕಂ.

|| 244 ||²⁾

234. But as some poets of old have stated that, like each sixth syllable, each seventh one too may be long, all the said syllables may be long.

ಕಂದಂ

ಆಣನೆಯ ತಾಣದೊಳ್ಳಿ ಗುರು
ತೋಣಿದೊಡಂ, ಶೈಲೀಕ-ಲಕ್ಷಣಂ ಕೆಡದದ್ವಾರ್ಯಂ |
ಬೇಣಿ ಪುರಾತನ-ಕವಿಗಳ್ಳಿ
ತೋಣಿದೊಡಂತೆರಡಣಿಳಳಿಗೆಯುಂ ಗುರುಮುಚಿತಂ.

|| 245 ||³⁾

1) D., B. A similar verse occurs twice in M. (here and in the first chapter); of its two readings the first is: ಶೈಲೀಕೇನಪ್ತಿಗುರುಜ್ಞೀಯಂ ಸರ್ವತ್ರಲಘುಪಂಚಮಂ | ದ್ವಿಚತು: ವಾದಯೋರ್ಪಂಜ್ಯಂ ಸಮಸ್ತದೀಘುರ್ಮನ್ಯಯೋಃ || ; the second one is: ಪಟ್ಟಿ ಚತುಪ್ತಿಯೋಜ್ಞೀಯಂ ಸರ್ವತ್ರಲಘುಪಂಚಮಂ | ದ್ವಿಚತು: ವಾದಯೋರ್ಪಂಜ್ಯ ಖ್ಯಾನಪ್ತಿಫೋಭವೀತಿ || For D. and B.'s reading cf. Weber p. 338.

2) Sb., M., H., Ra., L., D. The true reading of this verse is somewhat questionable, as on MS. agrees with the other. 3) H., Ra., Re., M., L., D., B.

235. Another verse of the common Sloka in Canarese.

ಶೈಲ್ಲೋಕಂ

ಯೋಗಿ-ಯೋಗ-ಚಿದಾನಂದ
ಮಾಗಮ-ಜನೆ ಮಾಡಿದು |
ರಾಗದಿಂ, ವಿನತಾಪಾಂಗಿ,
ನಾಗವಮ್ರ-ಮತಂಗಳಿಂ.

[ಯೋಗಿಯೋಗಚಿತಸೈಲ್ಲೋಕಂ
ಸ್ವಾಗಮಜ್ಞನವಾದಿಕಂ |
ರಾಗದಿಂಬಿನಶಂಗಿ
ನಾಗವಮ್ರಬರಂಗಳೊ ||] ¹⁾
|| 246 ||

236. Third instance: the Tripadonnati; quarters 1, 2 and 4 contain each 10 syllables; quarter 3 consists of 12 syllables, (having two more, from which peculiarity probably the name of the metre is derived). The scheme:

-uu | -uu | -uu | -
-uu | -uu | -uu | - |
-uu | -uu | -uu | -uu
-uu | -uu | -uu | - ||

ಶ್ರೀಪದೋನ್ನತಿಯ ಲಕ್ಷ್ಮಣಂ

ಚಂದ್ರಗಣಾ-ಶ್ರೀತಯಂ, ಕಡೆಯೋಳಾ
ಚಂದ್ರಧರಂ ಬರೆ ಮಾಜ್ಞಿದೆಯೋಳಾ, |
ಚಂದ್ರ-ಚತುಪ್ಯಾಯಮಾಗಿರೆ, ಭಾವಿಸು,
ಚಂದ್ರ-ಮುಖೀ, ಶ್ರೀಪದೋನ್ನತಿಯಂ! ²⁾

|| 247 ||

237. Fourth instance: the Pada Caturûrdhva. Commencing with 8 (kari) syllables it grows by 4 and 4 (cf. the name of Caturûrdhva), so that its second quarter has 12 (dinapa), its third quarter 16 (râja), its fourth quarter 20 (râvañakara) syllables. (The syllables are generally not ordered to be fixed ones, atra guru-laghu-vibhâgo neshyate, Weber p. 348.)

ಕಂದಂ

ಕರಿ-ದಿನಪ-ರಾಜ-ರಾವಣ
ಕರ-ಪರಿಸಂಖ್ಯಾಕರದೆ ಪೂರ್ವದಳೆಸಂಯೆ ಗಣಾಂ |

1) M. D., B. have a similar instance; Ra., H.'s reading too appears above, they calling it Nâtaka Sloka. 2) H., Ra., Re., Rd., M., Sb., L.

ತರಮಪ್ಪದು ಚತುರೂಧ್ಯಂ [ತರದಿಂ ಪದಚ ಇತ್ಯಾಗಿ] 1)
ಪರಿಸ್ವಿತು. ಬಗೆದು ಕೇಳುದುಬುಜ-ವದನೇ! || 248 ||

238. A verse in the Pada Caturûrdhva metre. Its scheme is:

uuu | u-- | --
uu- | -uu | u-u | ---- |
uuu | uuu | uu- | -u- | u--- | -
uu- | u-u | -u- | u-- | -u- | u-u | u- ||

ಪದಚತುರೂಧ್ಯಂ

ಅತಿಶಯ-ವಾಕ್-ಸಂಪನ್ಮಾಂ
ಶತಪತ್ರೋಧ್ವವ-ಮಹಾನ್ಯಯೋತ್ಪನ್ಮಾಂ |
ಚತುರ-ಕವಿ-ಕುಲ-ಲಭಾಮು ಗುಣೋಽದಯೋದ್ವಾಮು
ಚತುರಾನನೇಂದ್ರು-ವಿಷ್ಣು-ಪ್ರತಿಮಂ ಶ್ರೀ-ನಾಗವಮರ್ಣ ಪ್ರತಿಮಂ. || 249 || 2)

B. THE MORA-METRES³⁾

ಮಾತ್ರಾಭಂದಂಗಳು

In the first part of a quarter of a verse in a Mora (mâtrê)-Metre there are some not-fixed syllables which do not fall under the category of Feet, but have to represent a certain amount of Moras.

1. The Vaitâlikê (Vaitâli)

239. The number of Moras (mâtrê) in the Vaitâlikê: in the odd (oje) quarters (pâda) 14, in the even (yuk) 16; the sum of all Moras 60.

ಕಂದಂ

ಮೊದಲೋಳು ಪದಿನಾಲ್ಕುರಡನೆ
ಯದಱ್ಳಿಳು ಪದಿನಾಱು, ಮಾಱಱಿಳು ಪದಿನಾಲ್ಕು |

1) H., Ra., M., D., B. Pada čaturûrdhva must be the true reading. 2) H. Ra. (-ನೇಂ ದ್ವಿ-ಮತ್ತಿಪ್ರತಿಮಂ), D., B. A praise of Nâgavarma! 3) This heading is not in the MSS.

ಗ್ರದ ಪಾದದೆ ಪದಿನಾಟಿಂ
ತುದಲಿಪ್ಪದಳಿವತ್ತು ಮಾತ್ರೆ ವೈತಾಳಿಕೆಗಂ. || 250 ||¹⁾

240. Definition of the Vaitāli in a Vaitāli verse: in the odd quarters *first* appear 6 (kara) Moras, and in the even ones 8 (kari); *then* an Amphimacrus (marudishta, fire, ——) and a short and long syllable are added to each quarter. The scheme of the verse runs as follows:

○○—○○ —○— ○—	14 Moras
○○—— —○— ○—	16 Moras
○○—○○ —○— ○—	14 Moras
○○——○○ —○— ○—	16 Moras

ವೈತಾಳಿಕೆ

ಕರ-ಮಾತ್ರೆಗಳಕ್ಕುವೇಲೇಚೆಯೊಳ್ಳ, [ಉರ-ವಾತ್ರೆ]
ಕರಿ-ಸಂಖ್ಯಾತಂ ಮಾತ್ರೆ ಯುಕ್ತಿನೊಳ್ಳ, |
ಮರುದಿಪ್ಪ-ಲ-ಗಂ ತದಂತದೊಳ್ಳ
ಬರೆ, ವೈತಾಳಿ, ವಿಲೋಲ-ಲೋಚನೇ! || 251 ||²⁾

 Observe here that at the places where no fixed syllables are ordered, in Canarese always two and two short syllables can be taken separately, either as ○○ or —, so that ○— (Iambus) is excluded.

2. The Aupačchandasika

241. The Aupačchandasika differs from the Vaitālike only by the circumstance that instead of the short and long syllable a Bacchicus (○—, toyā) is added. The scheme of the following Aupačchandasika verse is:

— — ○○ —○— ○— —	16 Moras
— — ○○ —○— ○— —	18 Moras
— ○○— —○— ○— —	16 Moras
— — ○○ —○— ○— —	18 Moras

ಬೈಪಜ್ಞಂದಸಿಕಂ

ಈ ಹೇಳ್ಣದು ವರ್ಣಿತೋರ್ಯ-ಯುಗ್ರ
ತಾಂ ಪಾದ-ದ್ವಯಕಂತೆ ಬಂದೊಡಕ್ಕುಂ, |

1) D., B.

2) M., H., Ra., D., B.

ಚಾಪಲ-ನೇತ್ರೀ, ವಿರಾಜಿಸುತ್ತಿಂ
ದೌಪಚಂದಸಿಕಂ ಕವೀಶ್ವರೋಕ್ತಿಂ.

|| 252 ||¹⁾

242. The Vaitâlike's (the Aupačchandasika being in fact a sub-division of the Vaitâlike), as they are formed of Mora-feet (mâtrâ gâna), have been treated separately.

ಗದ್ಯವಚನಂ

ಇಂತಾದೌಪಚಂದಸಿಕಂ ವೊದಲಾಗಿ ವೈತಾಳಿಕೆಯುಂ, ಪ್ರಾಚ್ಯ-ವೈತಿಕೆಯುಂ ಪರಾಂತಿಕೆಯುವೆಂದು ಮಾತ್ರಾಗಣಾಧಿಕಂಗಳಿಂದಂತು ವೈತಾಳಿಕೆಗಳು ಬೇಳಿ³ ಪೇಳಲ್ಪಡಿಗುಂ²⁾.

3. The Jâti Gâde

(Gâthâ) is introduced. The verse adduced consists of 3 lines (pada) each containing 23 Moras, and shows, to some extent, the peculiarity of the Sloka, (wherein two Amphibrachus' are prescribed), as after the 17th Mora in each line an Amphibrachus (with a long syllable) is to occur.

ಅದಲ್ಲದೆಯುಂ ಜಾತಿಗಾದೆಗಳ ಲಕ್ಷಣಮುಂ ಪೇಳಿಂ—
ಪದಮೂರ್ಚಾಗಿಯುಂ ಶೈಲ್ಲೋಕದ ಲಕ್ಷಣಮುವಾಗಿಯುಂ
• ವಿದಿತಂ ಜಾತಿಗಾದೆಯೆಂಬುದು. ಸಂದಭಿಧಾನದಿಂ
ದಿದನೋದು, ವಿಲೋಲ-ಪಟ್ಟಿದ-ಸಂನಿಭ-ಕುಂತಳೇ! || 253 || [ದಿದನೋದುಗೆ]³⁾

Its scheme:

uu---u---uu---uu u---u -	23 Moras
uu---u---uu---uu u---u -	23 Moras
uu---(u)uu---u---uu---u u---u -	23 Moras



1) Sb., L., M., Ra., H. 2) Sb., L., M., Ra., H. Their readings differ very much; the one given is the clearest. 3) Sb., H., Ra., M., L. Our reading is that of Sb., H., Ra. and L. M. begins ಸದಮಲಾಗಿಯಾಂ. The first two lines contain each 23 Moras, the third only 22. M.'s otherwise very deficient reading (instead of ದಿದನೋದು) is ದಿದನೋದುಗೆ, and would bring the last line also up to 23 Moras. The Gâde (gâthâ) has been looked upon as the Āryâ (Weber p. 295); but the verse of the text cannot belong to that class, even if M.'s beginning be adopted. Mr. Colebrooke states, p. 446: "The same denomination (gâthâ) is applicable also to stanzas consisting of any number of verses (lines) other than four."

C. THE MORA-FEET¹⁾

ಮಾತ್ರಾಗಣಂಗಳು

Introduction

Here feet (*gāna*) of a certain number of Moras (not syllable-feet) are first introduced. Such feet, in the *Ragaleś*, consist either of three, or of four, or of five syllables. The feet of one of the mentioned three classes in their various shapes are, without any restriction, used one for the other (except in a Canarese *vṛitta*, for instance, v. 276).

The forms of the feet, for which rule 289 and its exposition are presupposed, are the following:

1. The 2 feet of three Moras

೩೦೦ (Tribach); —೦ (Trochee).

2. The 4 feet of four Moras

೩೦೩೦ (Proceleusmatic); —೦೦ (Dactyl); ೦೦— (Anapaest); —— (Spondee).

3. The 6 feet of five Moras

೩೦೩೦೦; —೦೦೦ (Paeon); ——೦ (Antibacchic); ೦೦—೦; —೦— (Amphimacer); ೦೦—.

 Observe that no foot dare begin with an Iambus *i.e.* ೦—! This observation is essential as to all the Mora-Feet metres (excepting the peculiar *Samskrit Āryās* to which Kanda, *Āryā*, etc. belong, v. 282 seq.).

1. The *Raghaṭe* or *Ragale*

ರಘುಟಾಲಕ್ಷಣಂ

243. The *Raghaṭe* is neither built on the system of the syllable-feet nor on that of a mere number of Moras, but on an equal number of Moras (*mātrā*) included within certain feet (*gāna*); and harmonises with beating time in music (*tāla*).

ಕಂದಂ

ಗಣ-ನಿಯಮ-ವಿಪಯರಸದೂ
ಭೇಣಿವಡೆದೊಳ್ಳಿಸೆದು ಮಾತ್ರೆ ಸಮನಾಗೆ, ಗುಣಾ |

1) This heading is not in the MSS.

ಗ್ರಂಥೆಯ ಮತದಿಂದ ತಾಳದ
ಗಣನೆಗೊಡೆಂಬಟ್ಟುದದುವೆ ರಘುತ್ವಾ-ಬಂಧು. || 254 ||¹⁾

244. There are 3 kinds of Ragale, which are frequently used: the Mandânila, Lalitâ and Utsava (Utsâha).

ಮಂದಾನಿಲ-ಲಲಿತೋತ್ಸವ
ವೆಂದೇ ರಘುಗಳ ನಾಮವಕ್ಷಂ; ಕ್ರಮದಿಂ |
ದೊಂದಕೆ ಪದಿನಾಟಿಪ್ರ
ತೈಲ್ಯಂದಕ್ಕಿಪ್ರತ್ಯು ನಾಲ್ಯ ಮಾತ್ರಿಗಳಬಲೇ! || 255 ||²⁾

245. The Mandânila has 16 Moras in each quarter, the Lalitâ 20, the Utsava (utsâha) 24.

ಇಪ್ಪತ್ತು ಮಾತ್ರೆ ಲಲಿತೆ
ಬಪ್ಪುದು, ಪದಿನಾಟು ಮಾತ್ರೆ ಮಂದಾನಿಲಕಂ |
ತಪ್ಪುದುಪುತ್ನಹಕ್ಕಾಣಿ³⁾
ಯೋಪ್ಪುಪುದಿಪ್ಪತ್ತು ನಾಲ್ಯ ಮಾತ್ರಿಗಳಬಲೇ! || 256 ||³⁾

246. First instance: the Mandânila, with 16 Moras in each quarter, that are enclosed in 4 feet, each of which consists of 4 Moras. The Mandânila verses, like the other Ragale's, require at least two Alliterations (cf. Weber, p. 201. 391), one at the beginning of each quarter and one at the end. A peculiarity also is that the last two quarters' Alliteration generally is different from that of the first two; sometimes each line begins with a different one.

ಮಂದಾನಿಲಕ್ಕುದಾದರಣಂಗಳ್ಳ

The scheme is four times:

..... | * |

Descriptive verses⁴⁾

ಆ ವೀಳಿಯೋಳತ್ತಿ-ಸಂಭ್ರಮವೆಸೆದಿರಿ,
ಪೂವಲಿ-ಪುರ-ವೀಧಿಗಳೋಳ ಸೆಂಬಿದಿರಿ |

1) H., Ra., Re., M., Sb., L., D., B. Hariśvara, the guru of Râghava, already composed a Sadgirijâ Vivâha in Ragale's, Can. Bas. Pur. 62, v. 55. 2) D., B. 3) Re., Rd., D., B. There are no instances for the Ragale's except in D. and B. (for each a praise), but of a character unfit for the object of the present edition. 4) From the 9th chapter of the Râjaśekhara Vilâsa where they occur after the prose-sentence that follows verse 41. Another instance is found XIV., after v. 106. See Râvaṇa digvijaya, Mangalore edition p. 10.

ಪವಳದ ರನ್ನದ ಗುಡಿಗಳ್,
ನವ-ವೂಕ್ತಿಕ-ರಂಗದ ದಾಂಗುಡಿಗಳ್,

|| 257 ||

ಮೆಣಿದುವು ಮೆಲ್ಲಿಗುವ ಮಿಸುನಿಯ ತೋರಣ
ಮೆಣಿಕೆಯ ಪುರ-ಜನದುತ್ತವದೋರಣ |
ನಾನೆಯ ಮೇಲಣ ಪಳವಿಗೆ ಮಿಳಿದಿರೆ,
ನಾನಾ-ವಿಧ-ವಾಧ್ಯ-ಧ್ವನಿಯಳುದಿರೆ,

|| 258 ||

ಕರೆದುವು ಬಿರುದಿನ ಕಹಳೆಗಳಾಗಳ್,
ಪರೆದುದು ಪಳಹದ ರವಮೆಣ್ಣಿಸೆಯೋಳ್,
ಗಿರಿ-ಬಂಧುರ-ಸಿಂಧುರ-ತತ್ತಿ ನಡೆ ತರೆ,
ಜರ-ವೃಂದದ ಕುಂದದ ಕಳಕಳಮಿರೆ,

|| 259 ||

ಪ್ರೋನ ಮೇಳದ ತಾಳದ ಮೃದು-ನಿನದಂ
ಪನರಿಸೆ ಗೀತ-ರವಂ, ಕಡು ಬಿನದಂ
ಬಡೆದಿದಿವೆಂದುದು ರಾಜ-ಪ್ರಚಯಂ,
ಬಿಡದೊಡವಂದುದು ನಾರೀ-ನಿಜಯಂ.

|| 260 ||

A ¹⁾
praise

ಶ್ರೀಕರುಣೇಶಾ, ಶ್ರುತಿ-ತತ್ತಿ-ದೇಶಾ,
ಶೋಕ-ನಿಘಂಟ, ಶೋಭಿತ-ಹಂಟ, |
ಪ್ರೇಮ-ನಿವಾಸಾ, ಪ್ರಕಟಾಭಾಸಾ,
ಕ್ಷೇಮ-ವಿಸರಣಾ, ಕ್ಷಮ-ಗುಣ-ಭರಣಾ!

|| 261 ||

247. Second instance: the Lalite, with 20 Moras in each quarter, that are enclosed in 4 feet, each of which consists of 5 Moras.

ಲಲಿತೆಗುದಾವರಣಂಗಳ್

The scheme is four times (the Caesura not always being evidently indicated):

..... | * |

²⁾
Descriptive verses

ಅಲ್ಲಿ ಮಾಮರದಲ್ಲಿ ಮಲ್ಲಿಕಾ-ಲತೆಯಲ್ಲಿ
ಯೆಳೆಯಸುಗೆಮರದಲ್ಲಿ ಜಳರುಹಾಕರದಲ್ಲಿ |

1) An imitation of the only verse occurring in D. and B.
10th chapter, after verse 57.

2) Rājaśekhara Vilāsa,

ಸಂಪಗೆಯ ತರುಗಳೊಳ್ಳ ಸೊಂಪಿಡಿದ ಸುರಯಿಯೊಳ್ಳ
ಪಾದರಿಯ ಬನದಲ್ಲಿ ವಾಧ್ವಿಯ ಲತೆಯಲ್ಲಿ || 262 ||

ತಿಳಕ-ಬಕುಳಾದಿ-ತರು-ನಿವಹದಾರವೆಗಳೊಳ್ಳ
ದಳ-ಫಳ-ಕುಸುಮ-ವಿಸರ-ವಿದಿತ-ವಿಟಪಂಗಳೊಳ್ಳ |
ಪೂಗೊಯ್ಯಲೆಂದಬಲೆಯರ್ ನೆರೆದು ಬಗೆದಂದು
ಬೇಗದಿಂ ಪರಿತಂದು ಪರಿತೋಷದಿಂ ನಿಂದು. || 263 ||

¹⁾
Further descriptive verses

ಸುಧೀ-ದಧಿ-ಘೃತಂ ಮಧು-ಸದ್ಯೈಕ್ವ-ರಸಂಗಳಿಂ,
ಮಧುರತರ-ಭಸಿತ-ಮಿಶ್ರಿತ-ಸಿತ-ಜಳಂಗಳಿಂ, |
ಹಿಮ-ವಿಮಳ-ಮಲಯಜ-ಸುಗಂಧಾನುಲೇವದಿಂ,
ಕಮಳರಿಪು-ಧವಳ-ಕಳಮಾಕ್ಕತ-ಕಳಾಪದಿಂ, || 263a ||

ಪರಿಮಳ-ಮಿಳಿತ-ದಳಿತ-ನಳಿನ-ಕಮುದಂಗಳಿಂ,
ಸರಸ-ಚಂಪಕ-ವಕುಳ-ತಿಳಕ-ಕುಸುಮಂಗಳಿಂ, |
ದಮನ-ಮರುವಕ-ಬಿಲ್ವ-ಪಲ್ಲವ-ಸ್ತೋಮದಿಂ,
ಕಮನ-ಘೃತ-ಸಹಿತ-ಗುಗುಂಳ-ಧೂಪ-ಧೂಮದಿಂ, || 263b ||

ಪ್ರಚುರ-ಶುಚಿ-ರುಚಿರ-ರುಚಿ-ಮಣಿ-ದೀಪ-ಮಾಲೆಯಿಂ,
ರಚಿತ-ರುಚಿ-ನಿಚಿತ-ಶುಚಿ-ಸಾಜ್ಯ-ಭೋಜಾಂಜಿಯಿಂ, |
ನವ-ನಾರಿಕೇಳ-ಕದಳೀ-ಫಳ-ಪ್ರಸರದಿಂ,
ವಿವಿಧತರ-ಸುರಭಿ-ರಸ-ವೀಟಕಾ-ವಿಸರದಿಂ, ಇತ್ಯಾದಿ || 263c ||

²⁾
A praise

ಸತ್ಯ-ಧರ್ಮ-ಸುಶೀಲ, ಸರ್ವ-ಜನ-ಪರಿಪಾಲ,
ನಿತ್ಯ-ನಿಮರ್ಮಲ-ಚರಿತ, ನೀತಿ-ಯುತ-ಗುಣ-ಭರಿತ, |
ಭೂರಿ-ರವಿ-ಸಂಕಾಶ, ಭೂ-ದೀನ-ರಕ್ಷೇಶ,
ಕಾರುಣ್ಯ-ವಿಖ್ಯಾತ, ಕಾಮಿತ-ಪ್ರತಿದಾತ! || 264 ||

1) Rāj. Vilāsa XIII., after v. 51. Other instances occur Rāj. Vilāsa II., after v. 117; XIV., after v. 169.

2) An imitation of the verse in D. and B.

248. Third instance: the Utsava or Utsâha, with 24 Moras in each quarter, that are enclosed in 8 feet, each of which consists of 3 Moras. Cf. the Utsâha v. 339.

ಉತ್ಸಾಹಕ್ಕುದಾರರಣಂಗಳು⁶

The scheme is four times:

೦೦೦ | ೦೦೦ | ೦೦೦ | ೦೦೦ * ೦೦೦ | ೦೦೦ | ೦೦೦ | ೦೦೦

Descriptive verses

¹⁾
(A rebuke)

ಯಾರು? ಏಕೆ ಬಂದಿಯೆನೆ ವಿಚಾರವನ್ನು ಮಾಡುವಂಥ
ಪಾರುಪತ್ಯವಿಶ್ವವನ್ನು ತೋರ್ಪಿ⁹ ಕೊಟ್ಟು ನುಡಿಯ ಬೇಕು! |
ಮಂಗನಂತೆ ಪಲ್ಲ ಕಿಸಿದು, ತುಂಗ-ಸಾಸಿಯೆಂದು, ಬಟ್ಟಿದೆ
ಹಿಂಗದೆನ್ನ ಕೂಡೆ ವಿಕ್ರಮಾಂಗವನ್ನು ಮೇರಿಸಲೀಕೆ? || 265 ||

ಮೊಗವ ಕಂಡರೀಗ ಮರ್ಕಾಟಗಳ ಹೋಲು ತೋರ್ಪಿತಿಹುದು.
ವಿಗಡತನದ ವಾತುಗಳನೆ ಬೊಗಳ ಬೇಡ! ಸಾಕು! ಸಾಕು! |

²⁾
(A lamentation)

ಅಟ್ಟ ಅನ್ನವುಣಿ ಬಿಡನು, ಕೊಟ್ಟ ಸ್ತಾಲ ಕೇಳಿ ಬಿಡನು,
ಪಟ್ಟಿಯೋಳಿಹ ಚಿನ್ನದೊಡವೆ ತೊಟ್ಟಿನೆನಲು ಯಮನು ಬಿಡನು; |
ಅಕ್ಕನಿಲ್ಲಿ ಕರೆಯಲಿಲ್ಲ, ಮಕ್ಕಳನ್ನು ಪಡೆಯಲಿಲ್ಲ!
ದುಕ್ಕಗೊಂಡು ಕಣ್ಣ ನೀರನುಕ್ಕಿಸುವರೆ ಯಮನು ಬಿಡನು. || 266 ||

ಹೇಳಿನೆಂಬರಿಷ್ಟರಿಂಗೆ ಬೇಳಿ ಬೆಲ್ಲ ಹೊನ್ನು ತಂದು,
ನಾಳಿ ಮಗನ ಮದುವೆಯೆನಲು, ಕಾಳಿ ಬೆನ್ನ ಬಿಡನು. ಇದಕೊ! |
ಮಾಳಿಗಿಯದು ಮನೆಯುಮಿರಲಿ, ಜಾಳಿಗಿಯೋಳು ಹೊನ್ನುಮಿರಲಿ,
ಆಳು ಮಂದಿಯಾನೆಯಿರಲಿ, ಕಾಳಿ ಬೆನ್ನ ಬಿಡನು. ಇದಕೊ! || 267 ||

1) From the Râvana digvijaya, Mangalore edition, p. 12; there, however, a new verse begins after two and two lines, and there is no final Alliteration; besides the Canarese is not worthy of imitation, old and new forms being blended.

2) The 41st Dâsa Song in the Mangalore collection; the remarks to verse 265 equally concern these verses; observe also the offences against the rules of Euphony (sandhi)! Verses 265, 266, and 267, though correct with regard to feet and Moras (for the counting of which they are given), are not elegant with regard to form.

1)
A praise

ಪ್ರೇಮ-ವಾಸ, ಸದ್ಗುಣೈಕ-*ಧಾಮ, ಸೂಯ್ರ-ಕೋಟಿ-ಭಾಸ,
ಕೋಮಲಾಂಗ, ಸಂತತಾಭಿ*ರಾಮ, ನಿಮ್ರಲಾಂತರಂಗ, |

ಸಂಕಲಾತೀರ್ಥ-ನಿಗ್ರಹಾತ್ಮೈ*, ತಂಕಿತಾತ್ಮ-ಧೈಯರ್-ಕರ್ತರ್,
ಕಿಂಕರೀಕೃತೋವರ್-ರಾಜ*, ಪಂಕ-ಮೈರಿ, ಪುಣ್ಯ-ಪಾಠ!

|| 268 ||

249. A fourth instance: the Sīsapadya²⁾. Each quarter of this consists of 6 Puruhūta (೦೦—೦) feet (gaṇa) i. e. feet of five Moras, to which the two feet pointed out by Sarasijasakha (೦೦೦.೦೦೦) i. e. 2 feet of three Moras are added.

ಕಂದಂ

ಪುರುಹೂತ-ಗಣಗಳಾಯಿಂ,
ಸರಸಿಜಸಖಿ-ಗಣಗಳಿರದು ಸಂಧಿಸಿ ಬಕ್ಕಂ |
ಚರಣಕ್ಕೆ ಸೀಸದಂತದೊ
ಳೊಯಿಗಿಂತಹ ಸರಳ ತನೆಶ್ವಳಿಪ್ಪುವ ತೆಯಿದಂ.

|| 269 ||

The scheme is four times;

1	2	3	4	5	6	1	2
೦೦೦೦೦	೦೦೦೦೦	೦೦೦೦೦	೦೦೦೦೦*	೦೦೦೦೦	೦೦೦೦೦	೦೦೦೦೦	೦೦೦೦೦

ಸೀಸಂ

ತಿಂಗಳಂ ತಳೆದಿತ್ತು, ರಂಗ-ಮಂಗಳ-ಕರ್ತರ್*, ತುಂಗ-ಸೂಯ್ರ-ಸುಭರ್ತರ್, ತಮಸ-ನಾಶ!
ಮಂಗಳಂ ಮನವಾಂತ, ಮಧುರತಾ-ಕರುಣಾತ್ಮೈ*, ಭಂಗ-ನಿಗ್ರಹಿಪಾಠ, ಭೀತಿ-ಹರಣ! |

1) An imitation of the verse in D. and B.

2) This is taken from the Kavijihvābandhana, where the rule and instance form verses 46 and 47 of the 2nd chapter. The Sīsa and Ātagitē (this name, however, is not given there) together form one viz. the 47th verse. The instances given in the text are a close imitation (the first line of the Ātagitē is that of the original), especially with regard to the scheme; the words ಮುನಿಸುರಾಸುರವಂದ್ಯ also belong to the original. The appellations for the two kinds of feet are peculiar.—Regarding the large number of Alliterations being desired in the Ragaleś confer the Lalita (v. 217), the Krauñcapada (v. 221), the Vanalatē (v. 226), the Lalitapada (v. 233), and the Kusumaśara (v. 234) among the Sama Vṛittas! The Lalitē (v. 256) in fact bears the name of at least one of the mentioned Vṛittas. An Utsava occurs again in verse 339. The Dāsa Padas are all composed in Ragaleś metres, but their schemes are somewhat different; for the schemes vary according to the tunes used. Though there be many metrical mistakes in the Dāsa Padas, they can easily be found out and corrected.—There are a number of Sīsapadyas in the Saranālīlāmṛita (ps. 4. 57. 61. 109. 113. 161. 173. 217. 223. 226.), Bengaluru, 1871. It is a very imperfect and faulty edition; however, the Sīsas there are built on the scheme of the present text, but the Ātagitēs are of such various forms as to fall under no apparent rule.

ಸಂಗೀತ-ರಸಲೋಲ, ಸಾಹಿತ್ಯದಾನಂದ*, ಪ್ರೋಂಗುವಕ್ಕಿಗೆ ಪ್ರೋಲಿಪಮಲ-ಕಿರಣ!
ಕಂಗಳುಂ ಮುಗಿಯದ, ಕರಂಗಳುಂ ಬಿಗುವಿಡದ*, ಹಿಂಗದೆ ಸಹಾಯಮಂ ಪಡಿಪ ಶರಣ!

|| 270 ||

To this a so-called *Āṭagītē*, as people call it, is to be added, the scheme of which is two times:

..... | |* | | |
..... | |* | |

ಆಟಗೀತೆ

ವಿಗತ-ದುಷ್ಪೃತಾಂಗ*, ವಿಮಲ-ಸುಸ್ಥಿರ-ಚಿತ್ತ,
ಗಗನ-ಪೀಠ-ವಾಸ*, ನಮ್ಮ-ಪ್ರೀತ! |
ನಗ-ಕುಲಾದಿ-ಧಾತ*, ಮುನಿ-ಸುರಾಸುರ-ವಂದ್ಯ,
ಜಗ-ಪರಿಣಾತ-ರಾಜ*, ಕೇವಲ-ದಾತ! || 271 ||

250. A fifth instance: the *Caupadi*. Each quarter consists of 4 feet, the first three consisting each of 5 Moras, the last one of 3. Alliteration is required at the beginning and at the end, and Caesura may occur after the 8th Mora of a quarter.

The schemes appearing in the following two verses are (both are given in full to show, how the feet of the same number of Moras may interchange):

A

.....— |*..... | —— | ..
..... | ——*..... | | ..
.....— | ——*..... | ..— | ..
.....— | ——*..... | | .. ||

B

— — | —— | .. | ..
— — | — — | .. | ..
..... | —— | ..— | ..
..... | ..— | ..— | .. ||

The Rule

ಚೌಪದಿಯ ಲಕ್ಷಣ

ಎಸಿವ ಚೌಪದಿಗೆ* ಪದಿನೆಂಟು ಮಾತ್ರೀಗಳು,
ಸಸಿನೆ ಯತಿಯೆಂಟ್*ಉತ್ತೋಳು ಪಸರಿಸುತ್ತಲಿರಲು, |

ಹಸನಾಗಿ ನಾಲ್ಯ* ಪದ ಸಮನಾಗಿ ಬರಲು,
ಬಿಸಚಾಕ್ಕಿ, ಪ್ರಾಸು*, ತಿಳಿ, ಮೊದಲು ಕಡೆಯಿರಲು. || 272 ||¹⁾

A descriptive verse

ಪ್ರಾಚೀತಸಾಖ್ಯ-ಮುನಿ-ಪತಿಯ ಬಲವಂದು,
ವಾಜಸ್ವತಾಚಾರ್ಯನದಿಗೆಜಿಗಿ, ನಿಂದು, |
ಗುರು ಹಿರಿಯರಂಫ್ಯಿಯಂ ನೆನೆದು ಮಾನಸದಿ,
ಧರೀಯ ಕವಿಗಳಿಗೆ ಕೆಯ್ಯ ಮುಗಿದು ಸಂತಸದಿ. || 273 ||²⁾

251. A sixth instance, with the Trividē (Trivide) Tāla.

The scheme, in short syllables, is four times:

..... | | | ..* | .. | ..

or in numbers, four times:

5 . 5 . 4 . 3 * 4 . 5

Verses containing the lamentation of the female Tirukōlavināci whose little son, named Saṅkara, had been killed by a horse having kicked it.

ಮಗನೆ, ನೀನ್ ಇಂತಳಿಯೆ, ಸೆಯ್ಯಿಪನೆಂತೊ? ಪೇಳಿಯ್, ಶಂಕರಾ!
ಸುಗುಣ-ನಿಧಿ, ನೀನ್ ಎನ್ನ ಮೊಜ್ಞಿಗಳನೊಮ್ಮೆ ಕೇಳಿಯ್, ಶಂಕರಾ! |
ಪರಸಿ, ಪಾಡಿ, ಮಹೇಶನಿಂದವೆ ಬೇಡಿ ಮುಂನಂ, ಶಂಕರಾ,
ತುರಗ-ಖುರಕೆಂದಕಟ, ಪೆತ್ತೆನೆ, ಕುವರ, ನಿಂನಂ, ಶಂಕರಾ? || 274 ||

ಎಂತು ಮಜ್ಞಿವನೊ ಸವಿಯ ಪಾಲಿಡುವಮದ್ಯ-ನಗೆಯಂ, ಶಂಕರಾ?
ಕಾಂತಿ ಶೋಭಿಸಿ ಮುದ್ದುವೀರ್ಯಿವ ಮೊಗದ ಬಗೆಯಂ, ಶಂಕರಾ? |
ರುಣರುಣಿಸೆ ಕಿಟ್ಟಿಗೆಜ್ಜಿ, ಕರತಳ-ತಾಳ-ರವಕೇ, ಶಂಕರಾ,
ಕುಣಿವ ನಿನ್ನಯೆ ಬಿನದಮೊಷ್ಟುಗುಮೆನ್ನ ಮನಕೇ, ಶಂಕರಾ! || 275 ||³⁾

252. A seventh instance: the Layagrāhi Vṛitta. Observe that this is a Canarese Vṛitta or metre of Syllable-Feet! Each foot, however, consists of 5 Moras, and throughout bears the form of the Paeon (—೦೦೦), except at the end of the quarters where a Spondee (— —) occurs.

1) Verse 30 in Rd. It is a verse that lacks elegance; kshi before prā remains short, cf. note to v. 230; the Caesura at 8 is not recommendable. 2) Rāvaṇadigvijaya, p. 2.

3) Rājaśekharavilāsa XIII., 121 seq.

The scheme is four times:

—०००० | —००००* | —०००० | —००००* | —०००० | —००००* | —०००० | —

ಲಯಗ್ರಹಿವೃತ್ತಂ

ಧೀರ-ಜನರಿಂ ಶ್ರುತಿ-ವಿಚಾರ-ಪರರಿಂ ಲಸದುದಾರ-ಗುಣರಿಂ ದುರಿತ-ದೂರ-ನಿಜ-ಭಕ್ತಾಯ
ಚಾರ-ಯುತರಿಂ ನಿಗಮ-ಸಾರ-ಮತರಿಂ ಸುಭಗ-ದಾರ-ನುತರಿಂ ಹರಿ-ಕುಮಾರ-ವರ-ಮಾರಾ |
ಕಾರ-ಮಹರಿಂ ವಿನಿಧ-ವೀರ-ಭಟರಿಂ ನಿಜಿತ-ಶಾರ-ಪರರಿಂ ತುರಗ-ವಾರ-ಗಜ-ಶಿಕ್ಷಾ-
ಭಾರ-ವಹರಿಂ ಮಿಳಿದಪಾರ-ಧನರಿಂ ಮೆಟ್ಟಿಗುವನಾ ರುಚಿರ-ಪಟ್ಟಣಮಿಳಾ-ರಮಣ-ಯುಕ್ತಂ.
|| 276 ||
¹⁾

253. An eighth instance, that may be called an *Ashṭapadi*. It has a refrain, and belongs to the *Eka Tāla* class. It is no *Vṛitta*, so that its feet of 4 Moras are interchangeable.

The scheme in short syllables is eight times:

०००० | ००००

Its refrain is once: ०००० | ००००

(ಅಪ್ಯವದಿ)

ಹಯಗಳ, ಕರಿ-ಫ್ರೆ
ಟ್ರಿಯಗಳ, ಬಲಿದೊಂ
ಟಿಯಗಳ, ಮೇಣ್ಣ ಕ
ತ್ರೈಯಗಳ, ಪನ್ನಗ- |
ಚಯಗಳ, ಬಿಗಿದ
ಶ್ವಯಗಳ ಸಹಿರ
ಣ್ಣಯಗಳ ಸುರಥಾ
ಲಯಗಳೊಳುಲಿವೈತ | ನಡೆಯುವರಾಗಳ್ |
|| 277 ||

ತೀರ್ಗಳ ಚಿಕ್ಕೆತ್ತಿ,
ವಾರ್ಗಳ ಹಾಕೆ, ಸು
ರಾರ್ಗಳ ಧನು-ಟಂ
ಕಾರ್ಗಳದಾಯುಧ- |

1) Rājaśekharavilāsa II., 91; another one occurs in XIII., 55.

ଧାରୀଙ୍କ ନୋନ, ପଦ-
 ଚାରୀଙ୍କ ବୋଜୁଯୋ
 ଖୂର୍ଦ୍ଦିଦଂବର-
 ମାର୍ଗଦୋଳୁଲିପୁତ । ନଦେଯୁଵରାଗଙ୍କ ॥ 278 ॥¹⁾

254. A ninth instance, with the Eka Tâla like the Ashtapadi; it too is accompanied with a refrain. The feet contain 3 and 4 Moras.

Its refrain is:

1 2 3 4		
ooo ooooo ooo oooo	or	3 4 3 4
ooo ooooo ooo oooo		3 4 3 4
ooo ooooo ooo oooo		3 4 3 4
ooo ooooo ooo oooo o		3 4 3 4 1

The verse-scheme, in its first part, is four times:

1 2 3 4 5 6 7 8		
ooo ooooo ooo oooo ooo oooo* ooo ooooo or		
3 4 3 4 3 3* 3 4		

in its second part:

1 2 3 4 5 6 7 8		
ooo ooooo ooo oooo ooo ooooo ooo ooooo		
ooo oooo ooo ooooo		
ooo oooo ooo ooooo		
ooo ooooo ooo ooooo ooo ooooo ooo ooooo o or		
3 4 3 4 3 4 3 4		
3 3 3 4		
3 3 3 4		
3 4 3 4 3 4 3 4 1		

1) Râvañadigvijaya p. 35. It is scarcely necessary to make the remark that these two verses are full of grammatical blunders; the metre only is to be paid regard to. The Râvañadigvijaya's author is Gêrasappé Sântayya; in the last verse he remembers Kshemapura Venkata.

ಪಲ್ಲವಂ

ಎನ ಮಾಳ್ಯ ದಶಾನನೇಂದ್ರಿನ
ಹೀನ-ಕೃತ್ಯೆಕ್ಕಿನ್ನು ಧನಪನ
ಸೂನು-ದುಮರ್ತಿಗಾನು ಪುಗೆ, ಸುಂ
ಮಾನವಳಿದನುಮಾನವಾಯ್ದುದಕೆ. ||

ಪದಂ

ಎತಕೇ ಪಥವಾತು ಬಂದೆನೊ ಧಾತುಗಿಟ್ಟು ತೆಪ್ಪಿದಿ? ಮೇಣ್ಣ ದು
ವ್ಯಾತುವಾಧಮನೀತಿಹ ಸಂಕೇತಮೆಂದು ಭರದಿ ತಿಳಿಯದೆ,
ಭೀತಿಯಳಿದೇ ರೀತಿಯಂದದ್ವಾತ-ಖಳನ ಕರದಿ ಸಿಲುಕಿ, ವಿ
ಫಾತಿಸಿತು ಸುಪ್ರೀತಿಗಿತ್ತಿಹ ಮಾತಿದಿಂದುವಿರದೆ ನುಡಿ ಪ್ರ |
ಖ್ಯಾತವಾಗಿದು ನೀತಿದಸ್ವಿದ ಪಾತಕದಿ ನೆರೆದೇತಾದು ಸುಖ
ಮಾತುರದೊಳು ನಡೆದೆ! ಸತಿಯರ
ಜಾತಿ-ಗುಣವ ಬಿಡದೆ, ನಾಂ ನಿ
ಹೇರ್ತಿಯಂದೀ ಯಾತುಧಾನನಿಗಾತಿಶಯದೊಳು ಸೋತೆನಕಟಕಟ! || 279 ||¹⁾

259. A tenth instance, with the Eka Tâla. The feet contain 3 and 4 Moras.

The refrain, in numbers, is:

3 . 4 . 3 . 4 . 3 . 4 * 3
3 . 4 . 3 . 4 . 3 . 4 |

The verse-scheme is twice:

3 . 4 . 3 . 4 . 3 . 4 . 3 * 4
3 . 4 . 3 . 4 . 3 . 4 . 3 |

ಪಲ್ಲವಂ

ಪರರ ಗೊಡವೆಯದಿರದೆ ಹೊಲಿಡಲಿ ನರರ ಕುಲದಿಂ! ಪಿರಿಯ
ಕರುಣೆಯೊಡೆಯಗೆ ಪರಸಿ ಭಚಿಸಿರಿ ಸರಿಸಬಲದಿಂ! |

1) Râvanadigvijaya, pp. 43. 44, where occurs another verse; line 4 the di before pra remains short. The verse is at least of use for scanning.

ಪದಂ

ಕಡೆಯ ಕಾಣಿಸು! ತಡಿಸು ವಿಷ್ಣುವ! ನಡಿಸು ಸುಗತಿಗೆ ನಮ್ಮ! ನೀನೇ
ಬಡೆಯ! ನೀನೆಯ್ ಕೊಡುವದಿಷ್ಟುವೆ! ಬಡಿಸು ಲೋಕದ ಹಮ್ಮ! |
ನಡಿಸು ಸತ್ಯವ! ಕಡಹು ಮಿಧ್ಯೆಯ! ಸುಡೆಲೆ ಮಲಿನತೆಯೆಲ್ಲ! ಮನವೇ,
ತಡೆಯದೆಡೆವಿಡೊಡೆಯನ್ನಿಂತು ನುಡಿದು, ಕೇತ್ರಯ ಸೊಲ್ಲ!¹⁾ || 280 ||

256. The author will continue to give instruction about metres which belong to all Indian languages, viz. the Kandas and others. Confer v. 70.

ಕಂದಂ

ಇಂತೀ ಕ್ರಮದಿಂದಂ, ಕೇಳ್ಳಾ,
ಉಂತಾನುಂ ಸರ್ವ-ವಿಪರ್ಯ-ಭಾಷಾದಿಗಳಿಂ |
ಭಾರ್ಯಾಂತಿಲ್ಲದೆಯಜ್ಞಾಪಿದೆನಿಂ
ನುಂ ತಿಳಿವುದು ಕಂದದಂದಮುಂ, ಕಮಳ-ಮುಖೀ!²⁾ . || 281 ||

ಗದ್ಯಂ

ಇದು ಭಗವದರ್ಥ-ಪರಮೇಶ್ವರ-ಚಾರು-ಚರಣಾರವಿಂದ-ಮಂದ-ಮಧುಕರಾಯವಾನ-
ವಿಬಧ-ಜನ-ಮನಃಪದ್ಮಿನೀ-ರಾಜಹಂಸ-ಶ್ರೀಮತ್-ಕನಿ-ರಾಜಹಂಸ-ವಿರಚಿತಮಪ್ಪ ಭಂದೋರಬು
ಧಿಯೋಳ ಶ್ರತೀಯಾಶ್ವಾಸಂ.



1) See the erotic verses in Râvanâdigvijaya, p. 40.

M. (-ಭಾಷಾದಿಗಳಂ), D., B.

2) H., Ra. (-ಭಾಷಾದಿಯಾಂ),

IV. CHAPTER

(Continuation of the Mora-feet Metres)

ಚತುರಾಂಶಾಂಸಂ

257. Now follow the rules regarding the Mora-feet metres comprehensively called $\bar{A}rye$ ^os viz. the Kanda, $\bar{A}rye$ (or Vipule^o), Gitike^o, Saṅkīrṇa (Saṅkīrṇaka) and Duvayi (Duvadi, Dūvē, Duvavi, Duvve^o).

 Observe that in these $\bar{A}ryā$ metres feet may begin with an Iambus i. e. $\text{U}-$! (Cf. the different observations to verse 251 and that introducing the Raga \acute{e} s).

ಕಂದ

ಕಂದಕ್ಕಾಯೆಗೆ ಗ್ರೇತಿಕೆ
ಗೊಂದಿದ ಸಂಕ್ಷೇರಣಕೆನೆವ ದುವಯಿಗೆ ಮಾತ್ರಾ- |
ವ್ಯಂದಮುಮು ಗಣಾಪಿವರಣಾ
ಯುದಮುಮು ತಿಳಿಯ ಪೋಳೈನಂಬುಜ-ವದನೇ! || 282 ||¹⁾

258. The feet (*gāṇa*) for the $\bar{A}ryā$ metres have the following five forms and names:

- $\text{U}-$, *giriśam*, Anapaestus
- $- \text{U}$, *dhūrjaṭi*, Dactylus
- $--$, *śarvam*, Spondeus
- $\text{U}-\text{U}$, *purāri*, Amphibrachys
- UU , *śaśipura* or *makharipu*, Proceleusmaticus

The 6th foot (*vishaya* = 5, *adri*=1) in each half of an $\bar{A}ryā$ verse is to be either a *śaśipura* (UU) or a *purāri* ($\text{U}-\text{U}$). (Mind that when not falling under a special rule, one foot may be put in the place of the other, as in general the number of Moras of the feet only are leading.)

ಕಂದ

ಗಿರಿಶಂ ಧೂಜಣಟಿ ಶರ್ವಂ
ಪುರಾರಿ ಮಬರಿಪುವನಿಪ್ಪುಮಿಂತೆಯ್ಯಾ ಗಣಾ |

1) H., Ra. (duvayi), M. (duvadi, duvavi), D. and B. (dūvē), L. (duvvē).

ಬರೆ, ಶಶಿಪುರ ವಿಷಯಾದ್ವಯೋ
ಓರದಿಕೆ ಪುರಾರಿಯೆಂಬ ಗಣಮಂಜು-ಮುಖೀ!¹⁾ || 283 ||

2. The Kanda (Skandhaka, Āryāgîti)

ಕಂದಲಕ್ಕು ಇಂ

259. The first form of the *Āryeś*s is the Kanda. In it (as well as in the other *Āryeś*s) each of the mentioned feet contains 4 Moras. (In the *Ragaleś*, as will be remembered, also feet of 3 and 5 Moras are used.)

ಕೆಂದಂ

ಇಂತಾದ ಗಣದ ಮಾತ್ರಾ-
ಸಂತತಿ ನಾಲ್ಕುಕ್ಕುಮತ್ತುವರ್ಕೋಂದೊಂದೆ |
ಕೆಂತೆಯ್ದು ಗಣಂಗಳೆ ಬ
ಕುಂ, ತೊದಳೇಂ, ಕಂದ-ಜಾತಿಯೋಳ್, ಕಮಳ-ಮುಖೀ! || 284 ||²⁾

260. In the quarters (pada) of the Kanda occur altogether 16 feet (pura=3, bāṇa=5, vahni=3, śara=5), 3 in each odd (oje, 1 . 3) and 5 in each even (yugme, 2 . 4) quarter, or 12 Moras in each odd and 20 in each even one. The scheme of the following Kanda-verse is: •

1.  |  |  12

2.  |  |  |  |  |  20

3.  |  |  12

4.  |  |  |  |  || 20

ಕೆಂದು

ಪ್ರ-ರ-ಬಾಣ-ಪರ್ವಿ-ಶರ-ಗಣ
 ಮಿರೆ ನಾಲ್ಕು ಪದದೊಳೆಂಜೆ ಯುಗೈಗೈಂಳೆ ಪೆ |
 ಸ್ವರಡಿಪ್ರತ್ಯೋಧಿಯ ಪ
 ಸ್ವರಡಿಪ್ರತ್ಯಕ್ಷೇ ಮಾತ್ರಿಗಳ್, ಮೃಗ-ನಯನೇ!
|| 285 ||
3)

1) H., Ra., Sb., L., M., D., B.

2) H., Ra., Sb., M., L.

3) H., Ra., Sb., M., L.

261. The rule regarding the number of Moras in the Kanda-quarters (adi) is repeated in other words.

ಕಂದಂ

ಪನ್ನರಡು ಮಾತ್ರೆ ವೊದಲೋಳ್ಳ,
ಸನ್ನತಮಿಪತ್ತು ಮಾತ್ರೆಯೆರಡನೆಯಡಿಯೋಳ್ಳ, ।
ಇನ್ನಪ್ಪೆವುಮಿಂ ತೆಜದಿಂ;
ಬಿನ್ನಂಂಮೇಂ, ಕಂದ-ಲಕ್ಷ್ಮಂ, ಕಮಳ-ಮುಖೀ! || 286 ||¹⁾

262. (Besides the 6th foot of a Kanda-half falling under a special rule, v. 283) it is to be observed that in the odd places ($\text{sa} \ddot{\text{s}} \text{i}=1$, $\text{pura}=3$, $\text{bâna}=5$, $\text{adri}=7$) of each Kanda-half the foot with the long syllable in the middle, i. e. $\text{O}-\text{O}$ (purâri), is not allowed to occur. The scheme of the following Kanda-verse is:

1	2	3					
OOO	$---$	OO					
4	5	6	7	8			
OOO	$---$	OOO	$---$	$---$			
1	2	3					
OO	$---$	$\text{O}-\text{O}$	$---$				
4	5	6	7	8			
OOO	OO	$---$	$\text{O}-\text{O}$	OO	$---$		

ಕಂದಂ

ಶತೀ-ಪುರ-ಬಾಂಂಾದ್ರಿಗಳೋಳ್ಳ, [H. Ra. ಶಶಿಪುರವಿಷಯಾದಿ] etc.]
ಬಿಸಜ-ಮುಖೀ, ಮಧ್ಯ-ಗುರುಗಳಾಗಲ್, ಕಂದಂ |
ಪುಸಿಯಲ್ಲೇ? ಗಂಡಸೀಲ್ದ
ಶತೀ-ವದನೆಗೆ ಗಭ-ಮಾದ ತೆಜನೋಳ್ಳ ಕೆಡುಗುಂ. || 287 ||²⁾

263. A further verse on the Kanda that states the following: An Amphibrachys ($\text{O}-\text{O}$) ought not to occur at the odd (vishama) places; at the 6th place (of each half) either an Amphibrachys or a Proceleusmaticus (OOO) is to occur; three of the even (avishama) places (2 . 4 . 8) do not fall under a particular rule (though it is in fact a stringent rule to conclude each half, at the 8th place, with a long syllable; but cf. v. 27); the number of all the Moras is 64.

ಕಂದಂ

ಜ-ಗಂಂ ವಿಪಮದೋಳಾಗದು;
ಜ-ಗಂಂ ಮೇಂಂಾ ನ-ಗಂಂಮಾಕ್ಯಾಯಾಣನೆಯಡೆಯೋಳ್ಳ; |

1) O. (v. 14.), Ra. H. (in chapter 6), Re., Rd. (v. 19), M., Sb., D., B.; Kavijihvâbandhana IV., v. 57. 2) M., Ra. H. (in supplement), Rd. (v. 20), O. (v. 15), M., Sb., D., B.

ಶ್ರೀಗುಣದೊಳೆವಿಷಮು-ಸಾಧ್ಯಂ;
ಒಗೆಯೆ, ಚತುಃಪಟ್ಟೆ-ಮಾತ್ರೆ ಕಂದದ ಲೆಕ್ಷಣ.

|| 288 ||¹⁾3. The *Arye* (Vipulē)

ಅಯ್ರೆಗೆ ಲಕ್ಷಣಮಂ ಪೇಣೆಂ

264. The *Arye*'s first quarter (like that of the Kanda) consists of 12 Moras, its second one of 18, its third one again of 12, and its last one of 15, (the special rules for the *first* 6th place, and the odd and even places being to be remembered).

ಕಂದಂ

ಮೊದಲೊಳ್ಳೆ ಪನ್ನೆರಡೆರಡನೆ
ಯದಜ್ಞೋಳ್ಳೆ ಪದಿಸಂಬು, ಮೂಳಜ್ಞೋಳ್ಳೆ ಪನ್ನೆರಡೆಂ |
ತ್ಯಾದ ಪಾದದಲ್ಲಿ ಪದಿನೆ
ಯ್ಯಾದು ಮಾತ್ರಾ-ಸಿಯಮಮಾಯೆಯೋಳ್ಳೆ, ವನಜ-ಮುಖೀ! || 289 ||²⁾

265. The first half of the *Arye* consists of 7 feet and a long syllable; the second one (padântya, parârdha, padârdha) has a short syllable instead of the foot of the 6th place (rasa).

ಕಂದಂ

ಮಿಗದೇಳ್ಳೆ ಗಣಮುಂ ಒಕ್ಕೆ
ಯೀರೆಗೆ, ಮುಂತಂ ತುದಿಯೋಂದೆ ಗುರು ತಾಂ ಬಂದಿ |
ನ್ನಗಲದೆ ಪದಾಧ್ರದೊಳ್ಳೆ, ಶಿಶು- [D., B.: ಪರಾಧ್ರ; Ra.: ಪದಾಂತ್ಯ]
ವ್ಯಾಗಾಳ್ಳೆ, ಲಘುವ್ಯೋಂದೆ ಬಂದು ನಿಲ್ಪುಂ ರಸದೊಳ್ಳೆ. || 290 ||³⁾

A scheme of the *Arye*:

1	2	3								12
4	5	6	7	8						18
1	2	3								12
4	5	6	7	8						15

1) H. Ra. (in supplement), M., Sb. Observe that Na gana in this verse is not the Tribrachys (೦೦೦), but ೦೦೦೦. 2) H., Ra., Re., M., D., B., L., Sb. D. and B. call it *Aryâgîti*, and say that its last quarter contains 18 Moras; H., Ra. and Sb. that its third contains 15, and its last 16 Moras. See, however, next verse. 3) H., Sb., M., Ra., D., B.; D. and B. also: *Arye*.

4. The Gītikē (Gītē)

266. The Gītikē has the two quarters (pāda) of the first half of the Vipulē (i. e. the Āryē, the author not paying any regard to the slight difference in Samskrita between the two, that concerns only the Caesura which for this class of metres is not ordered by him) also in its second half.

ಕಂದಂ

ವಿಪ್ರಭಾಯೀಯ ಪೂರ್ವಾರ್ಥ-
ದ್ವಿಪಾದದಂತಾಗಿ, ಬಹು ಗೀತಿಕೆ; ಕೇಳಿ, ಇಂ |
ನಪರಾರ್ಥ-ಪಾದ-ಯುಗಮವು
ದುಪಮೆಯೆ ಬರೆದೋದು, ಕಲ್ಲು ತಿಳಿವ ವೋಲಿಕೆಯೊಳ್ಳಿ. || 291 ||¹⁾

A scheme of the Gītikē:

1	2	3										
~~~~~	~~~~~	~~~~~										12
4	5	6	7	8								
~~~~~	~~~~~	~~~~~	~~~~~	~~~~~	-							18
1	2	3										
~~~~~	~~~~~	~~~~~										12
			6	7	8							
~~~~~	~~~~~	~	~~~~~	~~~~~	-							18

5. The Saṅkīrnaka (Saṅkīrnā)

267. The Saṅkīrnaka is formed of the first half (pūrvārdha) of the Kanda and of the second half (aparārdha) of the Āryē.

ಕಂದಂ

ಕಂದದ ಪೂರ್ವಾರ್ಥದೊಳನು
ಸಂಧಿಸಲಾಯಾರ್ಥಪರಾರ್ಥಮದನುಕ್ರಮದಿಂ |
ಪೂರ್ಣಾರ್ಥದೇ ಸಂಕೀರ್ಣಾರ್ಥಕ
ಮೆಂದು ಕೆವಿ-ರಾಜಹಂಸನಂಬುಜ-ಹದನೇ! || 292 ||²⁾

1) Sb., M., H., Ra., Rc. Rc.'s reading is the following: ವಿಪ್ರಭಾಯೀಯ-ಪೂರ್ವಾರ್ಥಾರ್ಥ- | ದ್ವಿಪದಂತಾನೆಂತು ಬರೆ ಗೀತಿಗೆಂಳುಂ || ನಪರಾರ್ಥಮದನಾಪಾಂಗೀಂ | ಮುಸದೇಶನು ಕಲ್ಲು ಕೇಳಿ ಜಾಣಿ ||

2) M., Sb., H., Ra., Rc., D., B., L.

A scheme of the Sankirnaka:

6. The Duvayi (Duvadi, Duvavi, etc.)

268. (Duvayi is a Tadbhava of Dvipadi i. e. a verse with two lines.)

A translation of the reading of No. a. is: "In the first (line) 6 Moras occur as well as in the second line (pada); (then) the Kanda-feet (of the second line) nicely appear, and a long syllable (guru) is joined at the end¹); 28 Moras²) are ordered for the Duvayi."

A translation of No. b. is: "In the first (line) 6 Moras occur as well as in the second line; (then) the Kanda-feet nicely appear; in one and one (*i. e.* in each line) 26 Moras are ordered for the Duvayi."

ಕೆಂದಂ

a. ವೊದಲೋಳಿ ಮಾತ್ರಗಳಾಗಿ

ಪ್ಲಾಸ್ಟಿಕ್‌ನು; ಪದವೇರಡಣಿಗೊಳಿಮಂತೆ; ಕಂದದ ಗಣಮೇ³⁾।

ಯುದ್ಯಾಸಿ, ಗುಡುವೆರಸಿಕ್ರಂ⁴⁾

ತ್ಯಾದಿನಿಪ್ರತ್ಯೇಂಡು ವರಾತ್ಮೆ ದುರ್ವಣಿಗೆ ನಿಯಮಂ⁵⁾. || 293 ||

The scheme of this verse is twice:

..... * - * - | 28 Moras.

b. ಮೊದಲೋಳ್ಳು ಮಾತ್ರೆಗಳಾಗಿ

ಪ್ರಾದು; ಪದವೇರಡಿಯೊಳಮಂತೆ; ಕಂದದ ಗಣಮೇ |

ಯುದಂಿಸುಗುಮೇಕಮೇಕ⁶⁾

ತ್ರೈನಿಪ್ರತ್ಯಾಃ ಮಾತ್ರೇ ದುವಲಿಗೆ ನೇಮು⁷. || 294 ||

1) The **గురువెరసికుండ** is in Sb., H., Ra and L.

2) The ଓପ୍ପତ୍ତି ଟମ୍ ଅନ୍ତରେ in Sb., M., Ra., H.

3) Ra.... ಇಮುಂತೆ; D., B... ಪದದೀರ್ದಣಿಕೊಳೆ ಮುಂತೆ. 4) Ra....ವೆರಿಸೆಂಫೋ. 5) Ra. ತದಪ್ಯ
ತೆಂಟು ಪೂಲೆ). 6) This is M.'s reading; Re...ಗುಮವೇರ್ತ್ಯಾದಿ; B...ಗುಮೀರ್ತತ್ವಾದೋ; D...ಗೊಂತೇ

4) Ra... .ವೆರಸಕುಂಫ್

5) Ra. ತದನ್‌

6) This is M.'s reading; Re ... గుమవేరత్వది; B... గుమవేరత్వదో; D... గొతేరత్వదో. 7) Re. నదువిపంతాయి; B. ఇదువిపంతాయి; D. ఇదుమిపంతాయి; M. త్రదినిపంతైంటు.

5) B. ఉద్యమిపత్రకు బు: D. ఇద్దుమిపత్రకు బు: M. తదనిపటి ఎటు.

The scheme of this is twice:

.....* | 26 Moras.

269. An instance of the Duvayi. (Number of Moras: sura = 1; khačara = 1; ravi = 12; garuda = 1; vidyādhara = 12; pannagarāja = 1.)

ದುವಯಿ

ಸುರ-ಖಚರ-ರ*ವಿ-ಗರುಡ-ವಿದ್ಯಾಧರ-ಪನ್ನಗರಾಜವಂತಿಕಂ | 28 Moras

ಪರಮ-ಪದಂ*ವಿನಮಿತ-ಜನಮಂ ಪರೀಕ್ಷಣಂ ಗೆಂದ್ದಿನಿಂತಿದಂ¹⁾ ||295|| 28 Moras

ಗದ್ಯಂ

ಇದು ಭಗವದರ್ಥ - ಪರಮೀಶ್ವರ-ಚಾರು - ಚರಣಾರವಿಂದ - ಮಂದ - ಮಧುಕರಾಯಮಾನ - ಮನಸಃಪದ್ಮನಿ - ರಾಜಹಂಸ - ಶ್ರೀನಮತ - ಕವಿ - ರಾಜಹಂಸ - ನಾಗವಮರ - ವಿರಚಿತಮಪ್ತ - ಭಂದೋಽಬುಧಿಯೋಳ ಕಂದ - ಆಯೈ - ಗೀತಿಕೆ - ಸಂಕೀರ್ಣ - ದುವವಿಗೆ ಲಕ್ಷ್ಮಣಂ ಚತುರ್ಭಾರಶ್ವಸಂ.



1) Only in H. and Ra. It proves the 28 Moras for the line, if the liberty is taken to read in the first line, instead of sura-khača-ravi, sura-khačara-ravi. There is a Dohâ (S. Dvipatha) among the Prâkṛita metres in Colebrooke p. 413; it is a stanza of 4 verses (lines), containing alternately 13 and 11 Moras (and scanned 6+4+3 and 6+4+1).—The first metre of the next chapter is the Tripadi, with regard to which the Duvayi may have been thought to form the connecting link.

D. THE CANARESE MORA-FEET¹⁾

ಕನ್ನದಮಾತ್ರಾಗಣಂಗಳು

V. CHAPTER

ಪಂಚಮಾಶ್ಲಾಸಂ

ಕಣಾರ್ಥಕವಿಪಯಜಾತಿಯಂ, ಕೇಳ್ಳ, ಪೇಳ್ಳೆಂ

270. The author having finished the languages etc. common to all the countries, now introduces the pure Canarese metres. Cf. verses 70. 281.

ಕಂದಂ

ಅರ್ಥ-ಜಾತಾನನೆ, ಸಂ
ಪೂರ್ವತೀಯಂ ಸಕಲ-ವಿಪಯ-ಭಾಷಾದಿಗಳಂ |
ನಿರ್ವಯಮಾಗಣ್ಣಿಪಿದ್ವಾಂ
ಕಣಾರ್ಥಕ-ಭಾಷೆಷುಂದಮುಂ, ಕೇಳ್ಳ, ಪೇಳ್ಳೆಂ. || 296 ||²⁾

271. Pure Canarese metres present 3 classes of Mora-feet, viz. the Brahma-, Vishnu- and Rudra-class, (a foot beginning with or forming an Iambus, i. e. ○—, being always excluded; cf. note to verse 251, and the introduction to the Ragaleś). To form them, two (—), three (— —) and four (— — —) long syllables are each separately in a certain manner interchanged with short ones, so as to obtain 4 (ambunidhi) feet for the Brahma-class, 8 (gaja) for the Vishnu-class, and 16 (dharaṇīśvara) for the Rudra-class.

ಕಂದಂ

ಎರಡು ಮೂರಣ್ಣಂ ನಾಲ್ಕುಂ
ಗುರುವಿಂ ಪ್ರಸ್ತುರಿಸಲಂಬನಿಧಿ-ಗಜ-ಧರ್ಮಾಂ |
ಶ್ವರ-ಗಣಮೋಗೆಗುಮವಕ್ಕಂ
ಸರಸಿಜಭವ-ವಿಷ್ಣು-ರುದ್ರ-ಸಂಜೀಗಳಕ್ಕುಂ. || 297 ||³⁾

1) This heading is not in the original.
(-ಭಾಷಾದಿಗಳಂ).

2) M., Ra. (-ಭಾಷಾದಿಗಳಂ), D., B. H.

3) M., Sb., H., Ra., D., B.

272. The peculiar manner in which the feet of the three classes, viz. those connected with two (kara), three (pura) and four (vârdhi) long syllables, are obtained.

ಜಂಪಕವಾಲೆ

ಕರ-ಪುರ-ವಾರ್ಡಿಯಾಗೆ, ಗುರುವಾಗಿರೆ ತದ್-ಗುರುಮಿಂದಧೋಧಸಾ
ಗಿರೆ ಲಘು-ಯುಗ್ಮವಾ ಕ್ರಮದೆ ಮುಂತೆ ಸಮಂ. ಕಡೆವಟ್ಟು ಬಿಂಬಿನೊಳ್ಳೆ |
ಬರೆ ಲಘುಪೌಂದೆ; ಹಿಂತೆ ಲಘು; ಮುಂತೆ ಸಮಂ. ವೊದಲಿಂ ತಗುಳ್ಳು, ಪಂ
ಕರುಹ-ದಳೇಕ್ಕಣೋ, ಗಣಮನಿಂತಿಡು ಸರ್-ಲಘುತ್ತಮಪ್ಪಿನು. ¹⁾ || 298 ||

273. Exposition of verse 298.

ಬ್ರಹ್ಮಗಣನಾಲ್ಕುಕ್ರಿ ವಿವರಂ

a. The four Brahma-feet, from 3-4 Moras.

1. — · —, ಬ್ರಹ್ಮಾ (Spondee) ಎಂತುಂ ²⁾
2. .. · —, ಸುರಪಂ (Anapaest) ನೆಗಳುಂ
3. — · .., ಧಾತ್ರೆ (Trochee) ನಾರೆ
4. · .., ಅಜನೆ (Tribach) ಧರೆಗೆ

ವಿಶ್ವಗಣಮೆಂಟಕ್ರಿ ವಿವರಂ

b. The eight Vishnu-feet, from 4-6 Moras.

1. — — · —, ಗೋವಿಂದರ್ (Molossus)
2. .. — · —, ಹೃದಯೀಶಂ (Ionicus minor) ನಯದಾಳ್ಳುಂ
3. — .. —, ನಾರೆಗಂ (Amphimaeirus)
4. · —, ಪರಹಿಂತಂ
5. — — · .., ಕಂಸಾರಿ (Antibacchicus)
6. .. — · .., ನರಕಾರಿ
7. —, ಶ್ರೀಪತಿ (Dactyl)
8., ಮುರಹರ (Proceleusmatic) ಮುರಲಿಪ್ಪ

1) H. and Ra. (after the exposition), Sb., M., D., B.

2) Different readings of H., Ra.

ರುದ್ರಗಳಪದಿನಾಂಕೆ ವಿವರಂ

c. The sixteen Rudra-feet, from 5-8 Moras.

1. — — — — —, ಗಂಗಾಧೀಶಂ
2. ಊ— — . —, ಗಿರಿಜಾನಾಥಂ ಗಿರಿಜಾಕಾಂತಂ
3. — ಊ — . —, ನೀಲಕಂಠಂ
4. ಊೊ — . —, ವೃಷಭಲಕ್ಷ್ಮಂ
5. — — ಊ . —, ಕಾಮಾಂತರಂ
6. ಊೊ ಊ . —, ಪ್ರಮಥಾಧಿಪಂ ಪ್ರಥಮಾಧಿಪಂ
7. — ಊ ಊ . —, ಶೂಲಧರಂ (Choriambus)
8. ಊೊೊ ಊ . —, ಪುರಮಧನಂ
9. — — — ಊ, ಕಂದಪಾರಂ
10. ಊೊೊ ಊ, ಮದನಧ್ವಂಸಿ
11. — ಊ ಊ . ಊ, ಜಂಡ್ಯವೋಳಿ
12. ಊೊೊ ಊ . ಊ, ಜುಜಿಗಧಾಲಿ
13. — — ಊ . ಊ, ಜೂತೋಗ್ರಹಿ (Ionicus major)
14. ಊೊ ಊ . ಊ, ಶ್ರಿಜಿಗದ್ಯರು
15. — ಊ ಊ . ಊ, ಕಾಮಾಂತ್ರಿ (Paeon)
16. ಊೊೊ ಊ . ಊ, ಮದನರಿಪ್ಪಂ

 Only verses 299-312, i. e. 13 metres, occur in the present work, that are constructed with special regard to the feet and their names adduced in this place; besides feet of more than 5 Moras are ordered only for seven of them, viz. čitra, v. 300; čitralate, v. 301; great akkara, v. 302; nice akkara, v. 305; little akkara, v. 306; ele, v. 307; and gītikē, v. 312. After these 13 metres the shatpadis begin, a class of metre in which no feet of more than 5 Moras can occur, no feet are called by special names, only the number of Moras, and not the form of feet, is taken into account, and one foot with the same number of Moras, as in the Ragaleś and to a great extent in the Āryeś, may be put for the other. For the shatpadis (and the utsāha, v. 339) only the feet of 3, 4 and 5 Moras (without any reference to classification), as they have been adduced in the introduction to the Ragaleś, p. 76, are used, and they, together with a number of the Vṛittas, the Ragaleś and the Kanda, are the truly popular metres in Canarese. Of the metres of verses 299-312 only tripadi, akkarikē and čaupadi are used now-a-days, as being strictly regulated regarding the number of Moras contained in their feet; the rest, of which the editor has never seen any instances elsewhere but akkara and ele, has been discarded, as it seems for the difficulty of scanning; for though the name of one of the three classes of feet be given, who can know all at once what peculiar foot will suit the circumstances? However by introducing some special rules as to the number of Moras, all of them might prove useful; the equal akkara (v. 303), the middle akkara (v. 304) and the chandovatamsa in fact present already some such rule, and the śarashatpadi has been rightly

referred to its proper place as the first of the shatpadis (see note to v. 317). Whether originally there has been more uniformity in all of them, and the forms of the text for some are corrupt (there appear to be two recensions), are questions worthy of consideration. All the different readings at hand have been adduced; cf. Addenda. Observe that none of the feet under No. 273 begins with an Iambus (—), such a foot being foreign to true Canarese metres.

1. The Tripadi (Trivadi, Trivali)

ಪಿಂತೆ ಪೇಳ್ಣ ಗಣದ ಸರವಿಯೋಳ⁶ ತ್ರಿವಳಿಯ ಲಕ್ಷಣಮಂ ಪೇಳ್ಣಂ

274. A Tripadi verse: The first line has 4 feet, each consisting of 5 Moras; in its middle the Caesura and another Alliteration occur. (The second foot of the second line i.e.) the 6th (rasa) foot (of the verse) as well as (the second one of the third line i.e.) the 10th one (of the verse) are to consist each of a Brahma (Bisaruhodbhava) foot (—, or ——, or ——). The remaining feet contain either 5 Moras, or where the Moras of the Brahma feet chosen do not allow so many, only 4, (the number of Moras for the first line being 20, those for the second one 17, and those for the third one 13).

ಶ್ರಿಪದಿ

ಬಿಸರುಹೋಽಧ್ವ-ಗಣಂ*ರಸ-ದಶ-ಸಾನದೋಳ⁶,
ಬಿಸರುಹ-ನೇತ್ರೇ! ಗಣಮೇ ಒಕ್ಕಂಳಿದವು,
ಬಿಸರುಹ-ನೇತ್ರೇ, ಶ್ರಿಪದಿಗೇ!

1)
|| 299 ||

The scheme of the adduced verse:

1	2	3	4	
—	—*	—	—	20 Moras in 4 feet
5	VI	7	8	
—	—	—	—	17 Moras in 4 feet
9	X	11		
—	—	—		13 Moras in 3 feet

To show that not the form but the number of the Moras is essential for the feet (excepting the 6th and 10th where, however, *any one* of the four Brahma-feet may occur), the following schemes of Tripadi verses, occurring in the 11th chapter of the Rājaśekharavilāsa, are given here.

1) M. (Trivadi), Sb. Ra. (Trivali), D., B. The verses of the Rājaśekharavilāsa are of a nature that does not allow them to be quoted here. The number of Moras for the lines, that is not stated in the Canarese text, is in all good instances that which is given in No. 274. Thus the Tripadi bears a decided character, and has therefore not unfrequently been used in Canarese poetry; another circumstance in its favour is that none of its feet contains more than 5 Moras.

v. 89:

1	2	3	4
uu—u	uu—u*	uuu—	uu—u
5	6	7	8
uuuu	—u	uu—u	uuu—
9	10	11	
uu—u	uuu	uu—u	

v. 90.

1	2	3	4
uu—u	—u*	uu—u	—u—
5	6	7	8
uuuu	—u	uu—u	—uuu
9	10	11	
uuu—	uuu	uu—u	

v. 91:

1	2	3	4
uuu—	—u—*	uuu—	uu—u
5	6	7	8
uuu—	uuu	uuu—	uuuu
9	10	11	
uu—u	—u	uuu—	

2. The *Citra* (*Upacitrikē*, *Vičitra*)

275. A translation of the *Citra* verse: "When the feet (*gāṇa*) of the three (*śikhibrāja* = *tretāgnī*) lines (*pāda*) (each of which is in possession also) of the course of a Rudra-foot (*bhujagapaksha* = *bhujagadhāri*), are mixed with a Brahma-foot (*aja*) at 6 (*rasa*) and 10, and Vishnu-feet (*adhokshaja*), as in the last metre (*Tripadi*), occur (for the other places), it is the *Citra*."

ಚಿತ್ರಂ

ಭುಜಗಪಕ್ಷ-ಗತಿ-ಶಿವಿ*ಬೃಜ-ಪಾದ-ಗಣವೋಳ
ಗಜ-ರಸ-ದಶದೋಳ¹⁾, ಪೆಂಟಗಣಧೋಳ
ಕ್ಷೇಜ-ಗಣವೋದೋಡದು ಚಿತ್ರಂ.

|| 300 ||

1) This is the editor's tentative reading. *Bhujagapaksha* recurs in v. 307, where it apparently forms two words: *bhujaga* = 1, *paksha* = 2, purposing, at the same time, to represent a Rudra-foot. There may be the possibility of attributing the same meaning to it in this instance, viz. *bhujaga* = 1, *pakshagati* (*garuḍa*) = 1, *śikhibrāja* (*sun?*) = 1, to denote the three *pādas*; or *bhujaga* = 1, *pakshagati* = 1, *śikhi* (*parvata*) = 8, to denote the number of feet; (*śikhibrāja*, if *dinapa*, however, properly denotes 12). The above reading has been framed to avoid, as ordered, the *aja* at other places but the 6th and 10th; but examining, for instance v. 301, it appears that whilst it *must* occur at the said places, it *may* occur, if not forbidden, also elsewhere.

The scheme of the verse:

20 M.	1	2	3	4
		*		
14 M.	5	VI	7	
13 M.	8	9	X	

ಚಿತ್ರಂ

H. ಭುಜಗಪಕ್ಷ-ಗತಿ ಶೀಲಿ

ಬ್ರಜ-ಪಾದ-ಗಣಮೋಳಗಿರೆ ರಸ-ದಸಮದೊಳ್ಳ ಪೆಟಿಗಣಧೋ
ಕ್ಷೇಜ-ಗಣಮಾದೊಡದು ಚಿತ್ರಂ. ||

ಉಪಚಿತ್ರಿಕೆ

D., B. (& L. for the 1st line) ಭುಜಪಕ್ಷ-ಯುಗ-ಧೂಮ

ಧ್ವಜ-ಪಾದ-ಗುರುವಿನೊ [L. ಧ್ವಜ ಪಾಳ್ ಗಣವಿಗ]

ಳಜನಿದರ್ಶ ರಸದೊಳಂ ಪೆಟಿವೆಡಿಗಳೊಳಧೋ

ಕ್ಷೇಜ-ಗಣಮಾದೊಡದುಪಚಿತ್ರಿಕೆ. ||

ವಿಚಿತ್ರಂ

K., M. ಭುಜಪಕ್ಷ-ಯುಗಳ-ಧೂಮ

ಧ್ವಜ-ಪಾದ-ಗಣದೊ

ಳಜನಿದರ್ಶಂ ರಸದೊಳ್ಳ ನಿಜ ಪೆಟಿವೆಡಿಗಳೊಳಧೋ [K. ಹೆಸರವಿದೆ]

ಕ್ಷೇಜ-ಗಣಮುಮಾದೊಡದು ವಿಚಿತ್ರಂ, ಕೆಳದೀ! || [K. ದೊಡದುವಿಜಿ]

ಚಿತ್ರಂ

Sb., Ra. (=H.) ಭುಜಗಪಕ್ಷ-ಗತಿ-ಶೀಲಿ

ವ್ರಜ-ಪಾದ-ಗಣಮೋಳಗಿರೆ ರಸ-ದಶಮದೊಳ್ಳ ಪೆಟಿಗಣಧೋ

[Sb. ಗಣವಿನೊಳ್ಳಿದೆ]

ಕ್ಷೇಜ-ಗಣಮಾದೊಡದು ಚಿತ್ರಂ. || [Ra. ಜಿತ್ರಾ]

3. The Citralatē (Učita, Vi॒ittra, Citra)

276. "When at the beginning (tudi) a Rudra-foot occurs, and the whole verse (pada) bears the variegated form of the preceding (metre, the Citra, wherein the Rudra-feet are intermixed with those of the two other classes), it is the Citralatē" (the Brahma after the Rudra of the first line happening only on account of the Rudra chosen).

H. (=Ra., & nearly Sb.) ತುದಿಯೋಳೀಶರ-ಗಣ

ಮೊದವಿರೆ, ಪದವೆಲ್ಲಂ, |
ಮದಗಜ-ಗಮನೆ, ಪೆಟಿಗಣ ಚಿತ್ರಲತೆಯು
ದದೊಳಿದೋರ್ಡದೆ ಚಿತ್ರಲತೆಯಕ್ಕುಂ.

|| 301 ||¹⁾

The scheme of the verse:

1	2
9 M. ೦೦೦—೦ ೦೦೦	
10 M. ೦೦೦೦ ೦೦—	
18 or 19 M. ೦೦೦೦ ೦ ೦ ರ ೦೦೦೦— ೦೦೦—	
16 or 17 M. ೦ ೦— ೦ ೦ ರ —೦೦೦ ——	

D., B. ತುದಿಯೋಳೀಶ್ವರ-ಗಣಂ

ಮೊದಲೊಳಿರೆ, ಪದಮೆಲ್ಲಂ, |
ಮದಗಜ-ಗಮನೆ, ಪೆಟಿಗಣ ಚಿತ್ರದಂ
ದದಿನಿದೋರ್ಡದು ತಾಂ ಚಿತ್ರಮಹಕ್ಕುಂ. || [B. ದದಿನಿದೋರ್ಡ ಜಿತ್ರಮಹಕ್ಕುಂ]

K., M. ತುದಿಯೋಳೀಶ್ವರ-ಗಣಮುಂ

ಮೊದುಂ, ಗಜ-ಗಮನೆ, ಪೆಟಿಗಣಿಂದಂ ಚಿತ್ರಂ | [K. ಮೊದಲಿಂ ಗಜ]
ಮದದೊಳಗಿದೋರ್ಡಮದೆವುಂ [K., for the two lines, only: ಮದದೊಳ್ಳೇದ್ದೆಂತು
ಚಿತ್ರಂ ನಯದಿಂ]

ನಿದಿತಮಿದೋರ್ಡಂತುಚಿತ್ರಂ ನಯದಿಂ. ||

Sb. ತುದಿಯೋಳೀಶ್ವರ-ಗಣ [identical with L.]

ಮೊದವಿರೆ, ಪದಮೆಲ್ಲಂ, |
ಮದಗಜ-ಗಮನೆ, ಪೆಟಿಗಣ ಚಿತ್ರೆಯಂ
ಗದೊಳಿದೋರ್ಡದೆ ಚಿತ್ರಲತೆಯಕ್ಕುಂ. || [L. ದೊದವಿದೋರ್ಡದು ನಿಚೆತ್ರಮಹಕ್ಕುಂ]

Ra. ತುದಿಯೋಳೀಶ್ವರ-ಗಣ

ಮೊದವಿರೆ, ಪದವೆಲ್ಲಂ, |
ಮದಗಜ-ಗಮನೆ, ಪೆಟಿಗಣ ಚಿತ್ರಲತೆಯಂ
ದದೊಳಿದೋರ್ಡದೆ ಚಿತ್ರಲತೆಯಕ್ಕುಂ. ||

1) The ನೆ of foot vi. and ದೆ of x. may be taken either as short or long; the second line may be joined to the first.

4. The Five Akkaras

ಎಯ್ದಕ್ಕರಲ್ಕೊಮು ಪೇಟ್ತೆಂ

277. The great (piri) Akkara. At the beginning of the first line an aja; then five vishnus; at the end (tudi) a rudra. At the beginning of the second line an aja; then four vishnus; at the 6th place an aja; then a rudra. The feet of the third line are in name the same as those of the first; and those of the fourth line in name the same as those of the second.

ಪಿರಿಯಕ್ಕರಂ

ವೋದಲೊಳಜ-ಗಣಂ ಕುಂದದೆ ಬಕ್ಕತ್ತಮೆಯ್ದು ಗಣಂಗಳೆ ವಿಷ್ಣುವಕ್ಕುಂ;
ತುದಿಯೊಳಿಂಬ ತಾಣದೊಳಿಲ್ಲಿಯುಂ ಕಂದಪರಿಪು-ಗಣಂ ನೆಲಸಿ ನೀಲಕ್ಕೆ; |
ಪದದೊಳಿರಡಿಂಬ ಸಂಖ್ಯೆಯೊಳಾಟಿಉಪೊಳಜ-ಗಣಂ ಸಮವಾಯಮಪ್ಪೊಡಕ್ಕುಂ,
ಸದಮಳೀಂದು-ನಿಭಾನನೇ, ಕತ್ತರಿವಿನಿಷ್ಪದಿನರಿದು ಪಿರಿಯಕ್ಕರಂ. || 302 ||

The scheme of the verse:

32 M.	1	2	3	4	5	6	7	
	---	---	---	---	---	---	---	
32 M.	1	2	3	4	5	VI	7	
	---	---	---	---	---	---	---	
33 M.	1	2	3	4	5	6	7	
	---	---	---	---	---	---	---	
30 or 29 M.	1	2	3	4	5	VI	7	
	---	---	---	---	---	---	---	

5b. ವೋದಲೊಳಜ-ಗಣಂ ಕುಂದದೆ ಬಕ್ಕತ್ತಲೆಯ್ದು ಗಣಂಗಳೆ ವಿಷ್ಣುವಕ್ಕುಂ;
ತುದಿಯೊಳಿಂಬ ತಾಣದೊಳಿಲ್ಲಿಯುಂ ಕಂದಪರಿಪು-ಗಣ ನೆಲಸಿ ನೀಲೆ, |
ಪದದೊಳಿರಡಿಂಬ ಸಂಖ್ಯೆಯೊಳಾಟಿಉಪೊಳಜ-ಗಣಂ ಸಮವಾಯಮಪ್ಪೊಡಕ್ಕುಂ,
ಸದಮಳೀಂದು-ನಿಭಾನನೇ, ಕತ್ತರಿವಿನಿಷ್ಪದಿನಿಂತಿದು ಪಿರಿಯಕ್ಕರಂ. ||

Ra. ವೋದಲೊಳಜ-ಗಣಂ ಕುಂದದೆ ಬಕ್ಕತ್ತಲೆಯ್ದು ಗಣಂಗಳೆ ವಿಷ್ಣುದಕ್ಕುಂ;
ತುದಿಯೊಳಿಂಬ ತಾಣದೊಳಿಲ್ಲಿಯುಂ (ಕಂ)ದಪರಿಪು-ಗಣಂ ನೆಲಸಿ ನೀಲೆ, |
ಪದದೊಳಿರಡಿಂಬ ಸಂಖ್ಯೆಯೊಳಾಟಿಉಪೊಳಜ-ಗಣಂ ಸಮವಾಯಂಮಪ್ಪೊಡಕ್ಕುಂ,
ಸದಮಳೀಂದು-ನಿಭಾನನೇ, ಕತ್ತರಿವಿನಿಷ್ಪದಿನಿಂತತಿದು ಪಿರಿಯಕ್ಕರಂ. ||

K., M. ವೋದಲೊಳಿ ಜಗಣಂಗಳ್ ಕುಂದದೆ ಬಕ್ಕತ್ತಮೆಯ್ದು ಗಣಂಗಳು ವಿಷ್ಣುವಕ್ಕುಂ;
ತುದಿತುದಿಯೊಳಿಂಬ ತಾಣದೊಳಿಲ್ಲಿಯುಂ ಕಂದಪರಹರ-ಗಣಂ ನೆಲಸಿ ನೀಲಕ್ಕೆ; |

ಪದಾಂತ್ಯದೊಳಿರಡೆಂಬ ಸಂಖ್ಯೆಯೋಳಂ ನಾಲ್ಕುಂ ಜಗಣಂ ಸಮವಾಯಮಷ್ಟುಡಕ್ಕುಂ;
ನ ಕರ್ತೃವಿನಿಷ್ಟದೊಳಿಂತಿದು ಪಿರಿಯಕ್ಕರಂ. ||

H. ಮೊದಲೋಳ ಜಗಣಂ ಕುಂದದೆ ಬಕ್ಕತ್ತಮೆಯ್ಯ ಗಣಂಗಳೆ ವಿಷ್ಣುವಕ್ಕುಂ;
ತುದಿಯೋಳೆಂಬ ತಾಣದೊಳಿಲ್ಲಿಯುಂ ಕಂದಪರಿಪು-ಗಣಂ ನೆಲಸಿ ನಿಲೆ; |
ಪದದೊಳಿರಡೆಂಬ ಸಂಖ್ಯೆಯೋಳಾಂತಿಂಥಿಂಜಗಣಂ ಸಮವಾಯಂಮಷ್ಟುಡಕ್ಕುಂ,
ಸದಮಳೀಂದು-ನಿಭಾನನೆ, ಕರ್ತೃವಿನಿಷ್ಟದಿನಿಂತರಿದು ಪಿರಿಯಕ್ಕರಂ. ||

L. ಮೊದಲೋಳು ಅಜ-ಗಣಮಷ್ಟುಂ, ವಿತ್ತವೆಯ್ಯ ಗಣ ವಿಷ್ಣುವಕ್ಕುಂ;
ತುದಿಯೋಳೆಂಬ ತಾಣದಲ್ಲಿ ಕಂದಪರಿಪು-ಗಣಂ ನೆಲಸಿ ನಿಲ್ತೆ; |
ಪದದೊಳಿರಡೆಂಬ ಸಂಖ್ಯೆಯೋಳ್ ನಾಲ್ಕುಂತಿಂಜ-ಗಣಂ ಸಮವಾಯುತಕಂ,
ಸದಮಳೀಂದು-ವಿಭಾನನೆ, ಕರ್ತೃವಿನಿಷ್ಟದಿನಿಂತಿದು ಪಿರಿಯಕ್ಕರಂ. ||

278. The *equal* (*dō rō*) *Akkara*. Each line has the following 6 feet: two sarasijodaras (*vishṇus*, only of four or five Moras), then an aja, then again two sarasijodaras, and another aja (the final of which is long). So far it is a regular metre, and would be fully so, if for all the places respectively feet of the same number of Moras were selected.

ದೊರೆಯಕ್ಕರಂ

•ಸರಸಿಜೋಂದರ-ಗಣಮೇರಡಜನುಮಲ್ಲಿ ನೆರೆದಿಕ್ಕೆ, ಮತ್ತುಂ
ಸರಸಿಜೋಂದರ-ಗಣಮೇರಡಜನುಮಕ್ಕೆ, ಗಣಮುಮಾಂತರಕ್ಕುಂ. |
ಸರಸಿಜ-ಲೋಚನೆ, ದೊರೆವೆತ್ತೆ ಗಣಾದಿಂ ದೊರೆವೆತ್ತೆ ಪೆಸರಿಂ
ದೊರೆಯಾಗಿ ಸಂದುದು ದೊರೆಯಕ್ಕರಮಿದನಂತಿಂದಿ ತೆಂದಿಂ. || 303 ||

The scheme of the verse:

	1	2	III	4	5	VI
26 M.	೻೻೻-	೻೻೻೻	೻೻೻	೻೻-೻	೻೻-೻	---
26 M.	೻೻೻-	೻೻೻೻	೻೻೻	೻೻-೻	೻೻೻-	---
26 M.	೻೻೻೻	-೻೻	೻೻-	೻೻೻-	೻೻-೻	೻೻-
26 M.	೻೻-೻	-೻೻	೻೻-	೻೻೻೻	೻೻೻-	೻೻-

or in numbers:

5	.	4	.	3	.	5	.	5	.	4
5	.	4	.	3	.	5	.	5	.	4
4	.	4	.	4	.	5	.	5	.	4
5	.	4	.	4	.	4	.	5	.	4

- K., M. ಸರಸಿಜೋದರ-ಗಣಮೇರಡಜನುಮಲ್ಲಿ ನೆರದಿಕ್ಕೆ, ಮತ್ತಂ
ತಿರೆರಡು ಸೂಳ್ ಬಂದಾಗಮಿಂತೊಪ್ಪೆಯಿಂದ್ರವಿಶ್ವಾತಂ, |
ಸರಸಿಜ-ಲೋಚನೆ, ದೊರೆನೆತ್ತೆ ಪೆಸರಿ
ದೊರೆಯಾಗಿ ಸಂದುದಿದುರುತರ ದೊರೆಯಕ್ಕರಮಿದನಣಿಂದೀ ತೆಂಬಿದಂ, ಕಾಂತೇ! ||
- Ra. ಸರಸಿಜೋದರ-ಗಣಮೇರದೆರಡುನಮಲ್ಲಿ ನೆರಡಿಕ್ಕೆ, ವೋತ್ತಂ
ಸರಸಿಜೋದರ-ಗಣಮೇರಡುಮಕ್ಕೆ, ಗಣಮುಮಾಣಿಕ್ಕುಂ, |
ಸರಸಿಜ-ಲೋಚನೆ, ದೊರೆನೆತ್ತುರಧಿದೊರೆನೆತ್ತೆ ಪೆಸರಿ
ದೊರೆಯಾಗಿ ಸಂದುದು ದೊರೆಯಕ್ಕರಮಿದನಣಿಂದೀ ತೆಂಬಿದಂ. ||
- Rs. ಸರಸಿಜೋದರ-ಗಣಮೇರಡನಮಲ್ಲಿ ನೆರಡಿಕ್ಕೆ, ಮತ್ತಂ
ಸರಸಿಜೋದರ-ಗಣಮೇರಡನಮಕ್ಕೆ, ಗಣಮುಮಾಣಿಕ್ಕುಂ. |
ಸರಸಿಜ-ಲೋಚನೆ, ದೊರೆನೆತ್ತು ಗಣದಿಂ ದೊರೆನೆತ್ತು ಪೆಸರಿಂ
ದೊರೆಯಾಗಿ ಸಂದುದು ದೊರೆಯಕ್ಕರಮಿದನಣಿಂದೀ ತೆಂಬಿದಂ. ||
- L. ಸರಸಿಜೋದಭವ-ಗಣಮೇರಡುಜನುಮಲ್ಲಿ ನೆರಡಿಕ್ಕು, ಮಾತ್ರೀಂ
ಸರಸಿಜೋದರ-ಗಣಮೇರಡುಂಜನಿಮಲ್ಲಿಂ ಕಿಳಗನು ಮೂರಿಕೆ, |
ಸರಸಿಜ-ಲೋಚನೆ, ದೊರೆನೆತ್ತು ಗಣದಿಂದಂ
ಧರೆಯೋಳಗಿರ ಸಂದಿರೆ ದೊರೆಯಕ್ಕರವಿದನಣಿಂದೀ ತೆಂಬಿದಂ. ||
- H. ಸರಸಿಜೋದರ-ಗಣಮೇರಡಿರಡುಮವಲ್ಲಿ ನೆರಡಿಕ್ಕೆ; ಮತ್ತಂ
ಸರಸಿಜೋದರ-ಗಣಮೇರಡುಮಕ್ಕೆ, ಗಣಮುಮಾಣಿಕ್ಕುಂ. |
ಸರಸಿಜ-ಲೋಚನೆ, ದೊರೆನೆತ್ತು ಪೆಸರಿ
ದೊರೆಯಾಗಿ ಸಂದುದು ದೊರೆಯಕ್ಕರಮಿದನಣಿಂದೀ ತೆಂಬಿದಂ. ||

279. The middle (naḍu) Akkara. Each line is as follows: One jalajasambhava (bramha), three jalaruhodaras (vishṇus), and one kāmāntaka (rudra, the final of which is long). The number of feet, therefore, is five (kāmabāṇāvali).

ನಡುವಣಕ್ಕರಂ.

ಜಳಜಸಂಭವ-ಗಣಮಕ್ಕೆ ವೋದಲೋಳೇ; ನಡುವೆ ಮೂರಿಯಂ
ಜಳರುಹೋದರ-ಗಣಮಕ್ಕೆ; ಕಾಮಾಂತಕ-ಗಣಮಕ್ಕುಂ, |
ತಿಳಕದಂತಿರೆ ತಲೆಯೋಳೇ ಬಂದಿಕ್ಕೆ; ಕಾಮಬಾಣಾರಾ
ವಳಿಯ ಪಾಂಗೆಯ್ದೆ ಗಣಮಕ್ಕೆ ನಡುವಣಕ್ಕರಕೆ, ಸಂಖೀ! || 304 ||

The scheme of the verse:

	1	2	3	4	5	
24 M.	—	—	—	—	—	
24 M.	—	—	—	—	—	
24 M.	—	—	—	—	—	
24 M.	—	—	—	—	—	

or in numbers:

3 . 4 . 5 . 5 . 7	
3 . 4 . 5 . 5 . 7	
3 . 4 . 5 . 5 . 7	
3 . 5 . 5 . 5 . 6	

H. ಜಳಸಂಭವ-ಗಣಮಕ್ಕೆ ನೊದಲೊಳಿ, ನಡುವೆ ಮೂರ್ತಿಯಂ
ಜಳರುಹೋದರ-ಗಣಮಕ್ಕೆ, ಕಾಮಾಂತಕ-ಗಣಮಕ್ಕೆ |
ತಿಳಿದಂತಿರೆ ತಲೆಯೊಳಿಂಬ ತೆಕ್ಕೆ, ಕಾಮಬಾಣಾ
ವಳಿಯಾ ಪಾಂಗಿಯ್ದ ಗಣಮಕ್ಕೆ ನಡುವಣಕ್ಕರಕ್ಕೆ, ಸವೀ! ||

M. ಜಳಜಸಂಭವ-ಗಣಮಕ್ಕೆ ನೊದಲೊಳು, ನಡುವೆ
ಜಳರುಹೋದರ-ಗಣಮಕ್ಕೆ, ಬಳಿಕ್ಕೆ ಕಾಮಾರಿ-ಗಣಂ |
ತಿಳಿಕದಂತಿರೆ ಕಡೆಯೊಳ್ಳ ಬಂದುಯಿಕ್ಕೆ, ಕಾಮಬಾಣಾ
ವಳಿಯಂ ಪಾಂಗಿಯ್ದ ಗಣವಕ್ಕೆ ನಡುವಣಕ್ಕರಕ್ಕೆ; ಪೆಸರಿಂತು, ಸವೀ! ||

Ms. ಜಳಜಸಂಭವ-ಗಣಮಕ್ಕೆ ನೊದಲೊಳಿ, ನಡುವೆ ಮೂರ್ತಿಯಂ
ಜಳರುಹೋದರ-ಗಣಮಕ್ಕೆ, ಕಾಮಾಂತಕ-ಗಣಂ ಬಕ್ಕುಂ, |
ತಿಳಿಕದಂತಿರೆ ತಲೆಯೊಳ್ಳ ಬಂದಿಕ್ಕೆ, ಕಾಮಬಾಣಾ
ವಳಿಯ ಪಾಂಗಿಯ್ದ ಗಣವಕ್ಕೆ ನಡುವಣಕ್ಕರಕ್ಕೆ; ಪೆಸರಿಂತು, ಸವೀ! ||

Ra. ಜಳಸಂಭವ-ಗಣಮಕ್ಕೆ ನೊದಲೊಳಿದನೊಳಿ, ನಡುವೆ ಮೂರ್ತಿಯಂ
ಜಳರುಹೋದರ-ಗಣಮಕ್ಕೆ, (ಕಾ)ಮಾಂತಕ-ಗಣಮಕ್ಕುಂ |
ತಿಳಿದಂತಿರೆ ತಲೆಯೊಳಿಂಬ ತೆಕ್ಕೆ, ಕಾಮಬಾಣಾ
ವಳಿಯಾ ಪಾಂಗಿಯ್ದ ಗಣಮಕ್ಕೆ ||

L. ಜಲಸಂಭವ-ಗಣಮಕ್ಕು ಮೊದಲೊಳ್ಳು, ನಡುವೆ ಮೂರ್ಚಿಂ
ಜಲರುಹೋದರ-ಗಣಮಕ್ಕೆಂ, ಬಳಿಕ ಕಾಮಾರಿಗಣಂ |
ತಿಲಕದಂತಿರೆ ಲತೆಗಳೊಳು ಬಂದಿಕ್ಕೆಮಾ ಕಾಮಬಾಣಾ
ವಳಿ ಪಾಂಗಿಯೆಡೆಗಕ್ಕೆ ||

280. The *nice* (? e dē) *Akkara*. Each line consists of four feet in the following order: a vanajasambhava (brahma), two vanaruhodaras (vishṇus), and a rudra.

ಎಡೆಯಕ್ಕೆರಂ

ವನಜಸಂಭವ-ಗಣಮಕ್ಕು ಮೊದಲೊಳತ್ತಲು
ವನರುಹೋದರ-ಗಣಾ-ಯುಗಳಮದಕ್ಕೆ, ರು |
ದ್ರುನದಿಂತ್ಯದೊಳ್ಳು ಬಂದಿಕ್ಕೆ, ನಾಲ್ಕೆ ಗಣ
ವಿನಿತೆ, ವನಿತೆ, ಕೇಳು, ಎಡೆಯಕ್ಕೆರಕ್ಕೆನಿಸುಂ. || 305 ||

The scheme of the verse:

	1	2	3	4	
19 M.	೻೻೻	-೻೻	೻೻-೻	೻೻೻-	-
18 M.	೻೻೻	-೻೻	೻೻೻೻	೻೻-೻-	
18 M.	೻೻೻	-೻-	- -೻	-೻೻೻	
19 M.	೻೻೻	೻೻೻-	೻೻-೻	ರೆ೻೻-	

or in numbers:

3	:	4	.	5	.	7	
3	.	4	.	4	.	7	
3	.	5	.	5	.	5	
3	.	5	.	5	.	6	

H. ವನಜಸಂಭವ-ಗಣಮಕ್ಕು ಮೊದಲೊಳತ್ತಲು
ವನರುಹೋದರ-ಗಣ-ಯುಗಮಕ್ಕೆ, ರು |
ದ್ರುನಿಂತದಿಂತದೊಳ್ಳಂ ಬಂದು, ನಾಲ್ಕೆಡೆ ಗಣ
ವಿನಿತೆ, ವನಿತೆ, ಕೇಳು, ಎಡೆಯಕ್ಕೆರಕ್ಕೆನಿಸುಂ. ||

8b. ವನಜಸಂಭವ-ಗಣಮಕ್ಕು ಮೊದಲೊಳತ್ತಲು
ವನರುಹೋದರ-ಗಣ-ಯುಗಮಕ್ಕೆ, ರು |
ದ್ರುನಂತದಿಂತ್ಯದೊಳ್ಳಂ ಬಂದು, ನಾಲ್ಕೆ ಗಣ
ದನಿತೆ, ಕೇಳು, ಎಡೆಯಕ್ಕೆರಕ್ಕೆನಿಸುಂ. ||

K., M. ವನಜಸಂಭವ-ಗಣಮಕ್ಕೆ ಮೊದಲೋಳಿತ್ತಲ್
 ವನರುಹೋದರ-ಗಣ-ಯುಗಳಮವಕ್ಕೆ, ರು |
 ದ್ರನದಾಂತ್ಯದೊಳ ಬಂದಿಕ್ಕೆ, ನಾಲ್ಕು ಗಣ
 ಮನಿತುಮೇಸೆವ ಕಡೆಯಕ್ಕರಕ್ಕೆ ವಾತ್ಮಿಗಳ್ ||

Ra.

ರು |

ದ್ರನಿಂತದಾಂತ್ಯದೊಳಂ ಬಂದು ನಾಲ್ಕುಡೆ ಗಣ
 ವಿನಿತೆ, ಕೇಳಾ, ಎದೆಯಕ್ಕರಕ್ಕೆನಿಸುಂ. ||

281. The little (kiri) Akkara. Each line consists of the following three feet: two pōdēyalars (vishṇus) and a śāṅkara (rudra).

ಕಿಣಿಯಕ್ಕರಂ
 ಪ್ರೋಡೆಯಲರಿಬರುಂ ಮೊದಲೋಳಿಕ್ಕೆ,
 ಜಡೆಯ ಶಂಕರನೊಬುಂ ತುದಿಯೊಳಿಕ್ಕೆ, |
 ಮಂಡದಿ, ಕೇಳಾ, ಮೂಲಾ ಗಣಮೇಸೆದಿಕ್ಕೆ;
 ಗಡ, ಕಿಣಿಯಕ್ಕರಕ್ಕಿಂದ ಲಕ್ಷ್ಯಣಂ! || 306 ||

The scheme of the verse:

15 M.	1	2	3
	- .. - - ..
17 M. -	... - - - ..
15 M. -	- - ..
16 M.	- .. -	.. - .. -

or in numbers:

4	.	5	.	6	.
5	.	6	.	6	
5	.	4	.	6	
4	.	5	.	7	

H. ಪ್ರೋಡೆಯಲರಿಬರ್ ಮೊದಲೋಳಿಕ್ಕೆ,
 ಜಡೆಯ ಶಂಕರನೊಬುಂ ತುದಿಯೊಳಿಕ್ಕೆ, |
 ಮಂಡದಿ, ಕೇಳಾ, ಮೂಲಾ ಗಣಮೇಸೆದಿಕ್ಕೆ;
 ಗಡ, ಕಿಣಿಯಕ್ಕರಕ್ಕಿಂದ ಲಕ್ಷ್ಯಣಂ! ||

- D., B. ತಡೆಯದೆ ಹರಿ-ಯುಗಂ ಮೊದಲೋಳಿಕೆ,
ಜಡೆಯ ಶಂಕರನೊವ್ರಂ ತುದಿಯೋಳಿಕೆ, |
ಮಡದಿ, ಕೇಳ್, ಮೂಲೀ ಗಣಮೆಸೆದಿಕೆ; [D. ಕೇಳ್ ಗುರುಗಣಮೆಸೆದಿಕೆ]
ಗಡ, ಕಿಱಿಯಕ್ಕರಕ್ಕಿದು ಲಕ್ಷಣಂ! ||
- K., M. ತಡೆಯದೆ ಹರಿ-ಯುಗಂ ಮೊದಲೋಳಿಕ್ಕೆ,
ಜಡೆಯ ಶಂಕರನೊವ್ರಂ ಕಡೆಯೋಳಿಕ್ಕೆ, | [L. ಕಡೆಯೋಳಿಕ್ಕುಂ]
ಮಡದಿ, ಕೇಳ್, ಸುರ-ಗಣಮೆಸೆದಿಕ್ಕೆ; [Sb.-ಮೂಲೀಂಡಿ ಗಣಮೆಸೆದಿಕ್ಕೆ]
[L. -ಮೂಲೀ ಗಣಮೆನದಿಕ್ಕುಂ]
ಕಡ, ಕಿಱಿಯಕ್ಕರಕ್ಕಿದುವೆ ಲಕ್ಷಣಂ! || [Sb.-ಕ್ಕಿದೆ ಲಕ್ಷಣಂ] [L.-ಕ್ಕಿದು ಲಕ್ಷಣಂ]
- Ra. ಪ್ರೋಡೆಯಲದಿಬ್ರ ಮೊದಲೋಳಿಕ್ಕೆ,
ಜಡೆಯ ಶಂಕರನೊಬ್ಬಂ ತುದಿಯೋಳಿಕ್ಕೆ, |
ಮೊಡದಿ, ಕೇಳ್, ಮೂಲಿಡೆ ಗಣಮೆಸೆದಿರೆ,
ಗಡ, ಕಿಱಿಯಕ್ಕರಕ್ಕಿದೆ ಲಕ್ಷಣಂ! ||

5. The Ele¹⁾

282. The Ele. There occur 6 (bhujaga=1, paksha=2, pura=3) feet (of which two are bhujagapakshas i. e. bhujagadhâris); the 6th foot forms an aja.

ಪಳೆಯ ಲಕ್ಷಣಮುಂ ಪೈಳೆಂ
ಭುಜಗ-ಪಕ್ಕ-ಪುರ-ಗಣ-*
ಬ್ರಜದೊಳಾಲ್ಯಾಂತೊಳಪ್ಪು
ದಜಗಣಾಂಳೆ, ಭವತೀ!

|| 307 ||

The scheme of the verse:

1	2	3	4
೻೻೻—೻	೻೻೻— * ೻೻೻—	೻೻೻—	೻೻—೻
5	VI		
೻೻೻—೻	೻೻—		

Sb. ಭುಜಗ-ಪಕ್ಕ-ಪುರ-ಗಣ-
ಬ್ರಜದೊಳಾಲ್ಯಾಂತೊಳಪ್ಪು
ದಜ-ಗಣಾಂಳಿಸಿಭವತೀ! ||

1) The reading of the last line of the verse in the MSS. is doubtful; ele (not ಎಳೆ), however, is the form given in v. 68. Cf. the note to v. 300.

K., M. ಅಜ-ಪಕ್ಕ-ಸುರ-

ಪ್ರಜದೊಳಾಟಿಂಳಾರ್ಪು

ದು ಜಗದೊಳಿಂಭವತಿ! ||

Ra. ಭುಜಗ-ಪಕ್ಕ-ಪುರ-ಗಣ-

ಪ್ರಜದೊಳಾಟಿಂಳಾರ್ಪು

ದಜ-ಗಣಿಂಭಗತಿ! ||

H. ಭುಜಗ-ಪಕ್ಕ-ಪುರ-ಗಣ-

ಪ್ರಜದೊಳಾಟಿಂಳಾರ್ಪು

ದಜ-ಗಣಿಂಭಗತಿಂ. ||

6. The Akkarike

ಅಕ್ಕರಿಕೆಯ ಲಕ್ಷ್ಮಿಂ ಪೇಣಿಂ

283. The Akkarike is a Canarese Samavritta (cf. v. 276), somewhat connected with the Kusuma vicitra of v. 162. Each line shows the following 6 (khara or kara, see v. 244) feet: a Procelesmatic (muraripu), a Spondee (bomma), a Procelesmatic, a Spondee, a Procelesmatic, a Choriambus (*i. e.* a Dactyl and a long syllable). At every 6th syllable occurs Caesura, and after it another Alliteration.

The scheme is four times:

..... | -- * .. | -- * .. | - .. -

or in numbers:

4 . 4 . * 4 . 4 * 4 . 4 . 2

ಅಕ್ಕರಿಕೆ

ಮುಸರಿಪು, ಬೋಮ್ಮಂ, ಮುರಿಪು, ಬೋಮ್ಮಂ, ಮುರಿಪು, ಶೂಲಧರಂ
ಸರಸದೆ ನಿಲ್ಲುಂ; ಖರ-ಗಣಿಂ ಮಕ್ಕುಂ ಸುರುಚಿರ-ಮಾತ್ರೆಗಳಿಂ; ¹⁾
ನಿರುಪಮದಿಂದಂ ಪರಿಮಿತಮಪ್ಪಂತಿರಿ, ಯತಿಯಾಟಿಂಳಾರ್ಪುಂ²⁾
ಬರಿ, ತರಳಾಕ್ಕೀ, ಧರಿಯೊಳಿದತ್ತಂ ಕರಮೆಸೆವಕ್ಕರಿಕೇ. || 308 ||

1) H. ಶಿರಡೊಳಿ ನಿಲ್ಲುಂ ಖರ-ಗಣಿಂ ಮಕ್ಕುಂ ಸುರುಚಿರ-ಮಾತ್ರೆಗಳಿಂ; Ra. ಸರಸದೆ ನಿಲ್ಲುಂ ಖರ-ಗಣಿಂ ಮಕ್ಕುಂ . . . ; K. M . . . ಖರ-ಗಣಿಂ ಮಕ್ಕುಂ; D. B. ಸರಸದೆ ನಿಲ್ಲುಂ ಕರಿ-ದಶ-ಸಂಖ್ಯಾ-ಸುರುಚಿರ-ಮಾತ್ರೆಗಳಿಂ.

2) H. ಯತಿ ರಿತುಯಿತ್ತಂ; Ra. ಯತಿ ರಿತುಯಿತ್ತಂ; M. ಯತಿ ಎತುಸೂರದೊಳ್ಳಿ; K. ಯತಿ ರಿತುಸುರದೊಳ್ಳಿ; L. ಯತಿ ರುತುಕರದೊಳ್ಳಿ; D. B. ಯತಿ ಪಟ್ಟ-ಕರದೊಳ್ಳಿ. ಖತು = 6.

7. The Caupadi (Caupadige^o)

ಚೌಪದಿಯ (ಚೌಪದಿಗೆಯ) ಲಕ್ಷಣಮಂ ಪೇಣೆಂ

284. The Caupadi too is to be considered a Canarese Samavritta according to the author's views (else he would somewhere have introduced a Dactyl instead of the Proceleusmatic, etc.). Each line consists of a Proceleusmaticus (madanapitri) and a Choriambus (saṅkara, i. e. in practice a Dactyl and a long syllable).

The scheme is four times:

०००० | -०० . -

or in numbers:

4 . 4 . 2

ಚೌಪದಿ

ಮದನನ ತಂದೆಯ ಮುಂ
ದೊದವಿದ ಶಂಕರನೋಳ್ |
ಪ್ರದಿದಿರೆ, ಸಂದುದು, ನೋ
ಡಿದು, ಸತಿ, ಚೌಪದಿಗೇ. [D., B. ಸರಿ ಚೌಪದಿ ಕೇಣ] || 309 ||

K., M. ಮದನನ ತಂದೆಯ ಮುಂ
ದುದಯಿಸೆ ಶಂಕರನೋಳ್ |
ಪ್ರಾದವಿರೆ, ಸಂದುದು, ನೋ
ಡಿದು, ಸತಿ, ಚೌಪದಿಗೇ. ||

Ra., H. ಮದನನ ತಂದೆಯ ಮುಂ
ದುದಯಿಸೆ ಶಂಕರನೋಳ್ |
ಪಾದವಿರೆ, ಸಂದುದು, ನೋ
ಡಿದು, ಸತಿ, ಚೌಪದಿಗೇ. ||

8. The Chandovatamsa (Chandovasanta)

ಭಂದೋವತಂಸಕ್ಕೆ ಲಕ್ಷಣಮಂ ಪೇಣೆಂ

285. The Chandovatamsa. Each line contains first three mandaradharas (vishnu), then a bisaruhanma (brahma) in its end.

ಭಂದೋವತಂಸಂ

ಮಂದರಧರ-ಗಣಮೇಸೆದಿರೆ ವೊದಲೊಳ್ಳ,
ಬಂದಿರೆ ನಾಲ್ಕು ಬಿಸರುಹಜನ್ಮಂ; |
ಸಂದುದು ಲಕ್ಷ್ಮಣವಿಂತಾ ತೆಱಿದಿಂದಂ
ಭಂದೋವತಂಸಕೆ, ಮದಗಜ-ಗಮನೆ! || 310 ||¹⁾

The scheme of the verse:

16 M.	1	2	3	4
—೦೦	೦೦೦೦	೦೦೦೦	೦೦—	
16 M.	—೦೦	—೦೦	೦೦೦೦	— —
16 M.	—೦೦	—೦೦	—೦೦	— —
16 or 17 M.	— — ಉ	—೦೦	೦೦೦೦	೦೦—

H. ಮಂದರಧರ-ಗಣಮೇಸೆದಿಕ್ಕೆ ವೊದಲೊಳ್ಳ;
ಬಂದಿಕ್ಕು ನಾಲ್ಕೆ; ವಿಸಮಹಂ ಜನ್ಮಂ |
ಸಂದುದು; ಲಕ್ಷ್ಮಣವಿಂತಾ ತೆಱಿದಿಂ
ಭಂದೋವಸಂತಕ್ಕೆ ಸಂದುದು, ಮದಗಜ-ಗಮನೆ! ||

Ra. ಮಂದರಧರ-ಗಣಮೇಸೆದಿಕ್ಕೆ ವೊದಲೊಳ್ಳ;
ಬಂದಿಕ್ಕುಂ ನಾಲ್ಕೆ; ವಿಸಮಹಂ ಜನ್ಮಂ |
ಸಂದುದು; ಲಕ್ಷ್ಮಣವಿಂತಾ ತೆಱಿದಿಂ
ಭಂದೋವಸಂತಕ್ಕೆ ಸಂದುದು, ಮದಗಜ-ಗಮನೆ! ||

Sb. ಮಂದರಧರ-ಗಣಮೇಸೆದಿಕ್ಕೆ ವೊದಲೊಳ್ಳ;
ಬಂದಿಕ್ಕುಂ ನಾಲ್ಕೆ; ಬಿಸರುಹ-ಜನ್ಮಂ |
ಸಂದುದು; ಲಕ್ಷ್ಮಣವಿಂತಾ ತೆಱಿದಿಂದಂ
ಭಂದೋವತಂಸಕ್ಕೆ ಪಂದುದು, ಗಜ-ಗಮನೆ! ||

1) The meaning of the readings of K., M. and L. only well agrees with the construction of this metre as far as it appears in the verses; according to it this verse is presented. If we read "gamanē" instead of "gamanē", the last line contains a Mora in excess, occasioned by the first foot "chandōva" (— — ಉ) that is the reading of all the MSS. The ನಾಲ್ಕೆ, ನಾಲ್ಕುಂ must refer to the number of the feet of a line.

K., M. ಮಂದರಧರ-ಗಣಮೆಸೆದಿರೆ ಮೊದಲೋಳ,
ಪ್ರೊಂದಿರೆಯುಂ ಕಡೆಯೋಳಜಂ, |
ಸಂದುದು ಲಕ್ಷ್ಮಣಮವನಿಯೋಳಿಂದುಂ
ಭಂದೋಎವತಂಸಮಂಬುಜ-ವದನೇ! ||

L. ಮಂದರಧರ-ಗಣ ಬಂದಿರೆ ಮೊದಲೋಳಃ;
ಕುಂದದೆ ಬಂದಿರೆ ನಾಲ್ಕುಂ; ತುದಿಯೋಳು ವಿಷರುಹ-ಜಲ್ಲುಂ |
ಸಂದುದು; ಲಕ್ಷ್ಮಣಮವನಿಯೋಳಿ ತೆಱಿದಿಂದಂ
ಭಂದೋಎವಸಂತಕೆ ಸಲೆ ಗಜ-ಗಮನೇ! ||

9. The Madanavati

ಮದನವತೀಲಕ್ಷ್ಮಣಂ

286. The Madanavati. "When there are 5 (vishaya) madanapitri (vishnu) feet and afterwards a long syllable occurs" (it is the Madanavati); "the same line is formed, when a harapada (rudra) is found after 4 upendras" (vishnus); or "when a hari stands at the end of 3 madanaharas" (rudras, and is followed by the long syllable), "it is the Madanavati". Feet of the same number of Moras interchange.

ಮದನವತಿ

ಮದನನ ತಂದೆಯ ಗಣಮೆವು ವಿಪರ್ಯದೋಳಿರೆ, ಗುರು ಮುಂ
ದೋಡವಿರೆ; ಪದದೋಳಮದಜ ಪ್ರೋಲಪ್ಪುದು ಹರ-ಪದಮುಂ |
ವಿದಿತಮುಪೇಂದ್ರ-ಚತುಪ್ಪುಯದಿತ್ತಲಬುಜ-ವದನೇ,
ಮದನಹರ-ತ್ರಯದಿಂ ಹರಿ ಕಡೆ ಪಡೆ, ಮದನವತೀ. || 311 ||

The scheme of the metre as to Moras is four times either:

22 M. 1 2 3 4 5
— | — | — | — | — | —

or

1 2 3 4 5
— | — | — | — | —

or

2 2 3 4
— | — | — | —

The first structure in numbers:

4 . 4 . 4 . 4 . 4 . 2 (i.e. one long)

- H. ಮದನನ ತಂದೆಯ ಗಣಮಾರ್ಫಷಯದೊಳಿರೆ, ಮುಂ
ದೊದವರೆ, ಪದದೊಳಮದಾ ವೋಲಪ್ಪುದು ಹರಪದಮುಂ |
ವಿದಿತಮುಸೇಂದ್ರ-ಚತುಷ್ಪಯದಿಂದಬುಜಜನುಂ
ಮದನಹರ-ತ್ರಯದಿಂ ಪಂ ಕಡೆ ಪಡೆದ ಮದನವತಿ. ||
- Sb. ಮದನನ ತಂದೆಯ ಗಣಮವು ವಿಷಯದೊಳಿರೆ, ಗುರು ಮುಂ
ದೊದವರೆ, ಪದದೊಳಮದಾ ವೋಲಪ್ಪುದು ಹರಪದಮುಂ |
ವಿದಿತಮುಸೇಂದ್ರಂ ಚತುಷ್ಪಯದಿಂದಬುಜಜನುಂ
ಮದನಹರ-ತ್ರಯದಿಂ ಪರಿವಡೆ ಪಡೆದ ಮದನವತಿ. ||
- Ra. ಮದನನ ತಂದೆಯ ಗಣವೂ ವಿಷಯದೊಳಿರೆ, ಮುಂ
ದೊದವರೆ ಪದದೊಳಮದಾ ವೋಲಪ್ಪುದು ಹರಪದಮುಂ |
ವಿದಿತಮುಸೇಂದ್ರಂ ಚತುಷ್ಪಯದಿಂದಬುಜಜನುಂ
ಮದನಹರ-ತ್ರಯದಿಂ ಪರಿ ಕಡೆ ಪಡೆದ ಮದನವತಿ. ||
- K., M. ಮದನನ ತಂದೆಯ ಗುಣಮುಂ ವಿಷಯದೊಳಿರೆ, ಗುರುವೋಂ
ದೊದವರೆ, ಪದದೊಳಂಮದಾ ವೋಲಪ್ಪುದು ಗುರುತರ-ಪದಮುಂ |
ವಿದಿತಮೆ ವಿದಿತಮೆಚಂದ್ರ-ಚತುಷ್ಪಯದಿಂದತ್ತಂಬುಜ-ವದನೆ,
ಮದನಹರ-ತ್ರಿತಯಂ ಹರಿ ಕಡೆ ಪಡೆ, ಮದನವತಿ. ||
- L. ಮದನನ ತಂದೆಯ ಗಣಮವು ಷಯದೊಳಿರೆ, ಗರುವೋಂ
ದೊಂದಂಗನೆವರೆ, ಪದದೊಳಿಮರ ವೋಲಪ್ಪುದು ಗುರುಪಾದಮುಂ |
ವಿದಿತಮುಚಂದ್ರ-ಚತುಷ್ಪಯದಿಂದತ್ತಂಬುಜಮಂ
ಮದನಹರ-ತ್ರಿತಯಕ್ಕಂ ಹರಿ ಕಡೆ ಪಿಡೆದುದನ ವೋಲೆ. ||

10. The Gitikē (Gitigē, Gīta)

ಗೀತಿಗೆಯ ಲಕ್ಷಣಮುಂ ಪೈಳೈಂ¹⁾

287. The Gitikē; the 6th foot of every second line is to be a Brahma (padmabhava); the other feet are not ordered, but according to K., M. are Vishnus.

1) Sb., Ra., H. here ಗೀತಿಗೆ, in the verse ಗೀತ; M. ಗೀತಿಕೆ, also in the v.

ಗೀತಿಗೆ

H., Ra. ಎರಡೆಂಬೊಳಾಂಬೆಂಬ ಸಂಖ್ಯೆಯೊಳ್ಳು
 ಬರೆ ಪದ್ಭವನುಳಿದವು ಮೇಚ್ಚುವ ತೆಂದಿಂ |
 ದಿರೆ, ಬಳಿಕನ್ನರಡಂ ಮುನ್ನಿನಂತೆ
 ಕರಮೆಸೆದೊಪ್ಪುಗೀತ-ಗಣಂ. || 312 ||

The scheme of the verse:

1	2	3	
೻೻೻೻		—೻೻	—೻—
4	5	VI	7
೻೻—೻		೻೻೻೻	
1	2	3	
೻೻೻೻		—೻—	—೻—
4	5	VI	
೻೻೻೻		—೻—	

That of K. and M.:

1	2	3	
೻೻—		೻೻೻೻	
4	5	VI	7
೻೻—೻		೻೻೻೻	
1	2	3	
೻೻—		೻೻—	—೻—
4	5	VI	7
೻೻—		—೻	

or in numbers:

14 M. 4 . 5 . 5
 19 M. 5 . 4 . 4 . 6 |
 16 M. 4 . 6 . 6
 13 M. 4 . 5 . 4 ||

12 M. 4 . 3 . 5
 17 M. 5 . 4 . 3 . 5 |
 14 M. 4 . 5 . 5
 17 or 18 M. 5 . 4 . 4 . 4 or 5 ||

Sb. ಎರಡೆಂಬೊಳಾಂಬೆಂಬ ಸಂಖ್ಯೆಯೊಳ್ಳು
 ಪರೆ ಪದ್ಭವನುಳಿದವು ಮೇಚ್ಚುವ ತೆಂದಿಂ |
 ದಿರೆ, ಬಳಿಕವೆರಡುಂ ಮುನ್ನಿನಂತೆ
 ಕರಮೆಸೆದೊಪ್ಪುವ ಗೀತ-ಗಣಂ. ||

Ra. ಎರಡೆಂಬೊಳಾಂಬೆಂಬ ಸಂಖ್ಯೆಯೊಳ್ಳು
 ಬರೆ ಪದ್ಭ(ವ)ನುಳಿದೂ ಮೇಚ್ಚುವ ತೆಂದಿಂ |
 ದಿರೆ, ಬಳಿಕನ್ನರಡಂ ಮುನ್ನಿನಂತೆ
 ಕರಮೆಸೆದೊಪ್ಪುಗೀತ-ಗಣಂ. ||

K., M. ಎರಡಾಂಬೆಂಬ ಸಂಖ್ಯೆಯೊಳ್ಳು
 ಬರೆ ಬ್ರಹ್ಮನುಳಿದೆಡೆಗಳೊಳು ವಿಷ್ಣು ಮುಂ |
 ದಿರೆ, ಮುಂದಣ ಪದಂ ಮುನ್ನಿನಂ
 ತುರುತರಂ ಗೀತಿಕೆಗಿಂತಕ್ಕೂ, ನಬಿ! ||

L. ಎರಡುಳ್ಳಿಗೊಳ್ಳಿಂಬ ಸಂಖ್ಯೆಯೋಳ
 ಒರೆ ಪದ್ಭವನುಳಿದವು ಮೇನೆಂಬ ತೆಪ್ಪಿದಿಂ |
 ದಿರೆ, ಬಳಿಕ್ಕಿರೆ ನಗಣಮುಂ ಮುನ್ನಿಸಂತೆ
 ಕರಮೆಸದೊಷ್ಟುವ ಗೀತಿಕೆಗೆ, ಕೇಳು, ಗಣಮಕ್ಕೂ. ||

Here end the metres that are based upon a more or less indefinite number of Moras in the respective feet. With the Shatpadis a class begins that is excellent for exactness; for each foot, as is the case with regard to the Ragale's, and Arye's, is to consist of a definite number of Moras at a given place. *The feet used are those mentioned in connection with the Ragale's, p. 76; no foot, as observed there and p. 77, dare begin with an Iambus (—).* The various readings have been given not so much for elucidating the rules (that are exact enough) as for throwing some light on the history of prosody.

11. The Six Shatpadis

ಪಟ್ಟದಿಯ ಲಕ್ಷಣಂ

288. There are six (ritu) Shatpadis: In each class the first two lines (pâda, No. 289 pada) of half a verse are equal; each third line has half a line (are) in excess, and a long syllable (indudhara; v. 315 ūśa; v. 317 madanahara; see v. 29) at its end.

ಕಂದಂ

ಒಂದಿದ ಶುತ್ತು ಪಟ್ಟದಿಗೋ
 ಜೋಂದೇ ತೆಪ್ಪಿನೆರಡು ಪಾದಮುಂ; ಮೇಣಾ¹⁾ ಮುಂದ |
 ಕೊಳ್ಳಂದರೆ ಬಕ್ಕಂ; ತುದಿಯ
 ಲೀಂದುಧರಂ ಒಂದೊಡಱಿಗೆ ಪಟ್ಟದಿಯ ತೆಪ್ಪಿಂ. || 313 ||

289. The same statement in other words.

ಮೊದಲೆರಡು ಪದದ ಲೆಕ್ಕಾದೋ
 ಜೋಂದವಿದ ವಣಂ ಸಮಾನ; ಮೂಲನೆಯ ಪದ |
 ಕ್ಷದರಱಫ್ ಮನೋಡಗೂಡು
 ತ್ತದರಱ್ಳಿಗೋ²⁾ ಗುರುವೋಂದನಿರಿಸೆ, ಪಟ್ಟದಿಯಕ್ಕೂ. || 314 ||

1) Re.'s concluding verse; D., B.; M.'s verse 73 and Sb.'s verse 75 of their first chapter.

2) Rd. verse 22.

290. The same again, adding only that there are six lines (adi); (the number of Moras is stated in v. 316).

ತೋಜುವ ವಾತ್ರೀಯ ಪಟ್ಟದಿ
ಗಾಜುಾಜಿಡಿಯೆರಡುಲ್ಲಿಯೊಂದೇ ನಿಯಮಂ; |
ಮೂಳಿಕೆಳ್ಳಂದು ತದಧಂ;
ಬೇಂಧಿಶಂ ಕಡೆಯೊಳೆಲ್ಲಮಿಂ ತೆಂನಕ್ಕುಂ. || 315 ||¹⁾

291. The six Shatpadis are: Sara, Kusuma, Bhoga, Bhâmini, Parivardhini, Vârdhika (Vârtika). The first has 8 (kari) Moras in its first line, the second 10, the third 12 (ravi), the fourth 14 (manu), the fifth 16 (râja), the sixth 20.

ಶರ-ಕುಸುಮ-ಭೋಗ-ಭಾಮಿನಿ-
ಪರಿವರ್ಥನಿ-ವಾರ್ಥಿಕಂಗಳಿಂದಾಜು ತೆಂಂ; |
ಕರಿ-ದಶ-ರವಿ-ಮನು-ರಾಜರ್
ಬರೆ, ವಿಶತಿ-ವಾತ್ರೀಯಂದೆ ಪಟ್ಟದಿ ನಡೆಗುಂ. || 316 ||²⁾

292. The Sarashaṭpadi. Feet of 4 Moras. (The wording, however, refers it to the foregoing class of metres, stating that it consists of mandaradharas i. e. vishṇus, with a madanaharam i. e. rudra at their end; see note. Accordingly it might appear as if only vishṇus and rudras were allowed; in practice, however, a brahma of 4 Moras is looked upon as equally fit, and the rudra is represented by any foot of 4 Moras plus the guru. Examine verses 318-321, and the śarashaṭpadis in the Râvaṇadigvijaya, ps. 16. 30. 36. 43. 46. 48).

The scheme is twice:

~~~~ | ~~~~  
~~~~ | ~~~~  
~~~~ | ~~~~ | ~~~~ | - |

or in numbers:

4 . 4  
4 . 4  
4 . 4 . 4 . 2 |

1) M.'s v. 75 and Sb.'s v. 77 of their first chapter; D., B.

2) Rc.'s one but last verse; Ra., H. have it after their 6th chapter (on algebraic computations, etc.) in an appendix; M.'s v. 74 and Sb.'s v. 76 of their first ch.; Rd. v. 23; D., B.; Kavijihvâbandhana, iv., 55; its following verse is: ಅಜದಿಯಾಜಕ್ಕಿಷ್ಟಪ್ಪನ | ಮೂಳಿರಡು ಪದಕ್ಕೆ ಕರಿಯು ದಶ-ರವಿ-ಮನುವಂ || ವಾಜಿದ ಪೋಡತ-ವಿಂಕತಿ | ತೋಜಿದ ಲಘುವಿದೋಡಣಿಗೆ ಪಟ್ಟದಿಕ್ಕರಮವಂ ||. The ರಾಜರ್ ಬರೆ of the text is only in Rc.; the others have ಪೋಡತ-ವರ. Sb. has ವಾತ್ರೀಕಂಗಳ್.

ಶರಪಟ್ಟದಿ

ಮಂದರಧರ-ಗೊ  
ಮೊಂದಿರೆ, ಕಡೆಯೋಳ್ಳಾ  
ಕುಂದದೆ ಸೆಲಸುಗೆ ಮದನಹರಂ; |  
ಇಂದು-ನಿಭಾನನೆ,  
ಮುಂದಣಾ ಪದನೀ  
ಯಂದದೊಳಿರೆ, ಶರಪಟ್ಟದಿಯೇ! || 317 ||<sup>1)</sup>

293. In each of its first lines (adi, carana) it has 8 (kari) Moras (laghu); its third and sixth line consist each of 14 (manu) Moras; number of all Moras 60.

ಶರಪಟ್ಟದಿ

ಮೆಣಿವೆರಡಡಿಯು  
ತ್ರರದೆರಡಡಿಯೋಳ್ಳಾ  
ಕರಿ-ಲಪ್ಪಾಗ್ಳಾ; ಮೂಳಾಜನೆಯಾ |  
ಚರಣದೆ ಮನುಷಿಂ  
ತಾಯಿವತ್ತು ಲಪ್ಪಾವು  
ಶರಪಟ್ಟದಿಗೃಂಬ-ನಯನೇ! || 318 ||<sup>2)</sup>

294. The Kavijihvâbandhana's rule (iv., 56). Saradhi = 4; yuga = a couple of laghus (in the form of the guru).

ಶರಪಟ್ಟದಿ

ಚರಣಗಳಿರಡಕೆ  
ಕರಿ-ಲಪ್ಪಾಗ್ಳಾ ಬರೆ,  
ನಿರುತ್ತದಿ ಮೂಳಾನೆಯಿಡಿಗಳಿಗೇ |  
ಶರಧಿ-ಯಗಂ ಪೆ  
ಚಿರೆ, ಶರಪಟ್ಟದಿ,  
ಸರಸಿಂ-ನಯನೆ, ಸುರಮ್ಮ-ನಿಧಿ. || 319 ||

1) D., B.; in H., Ra., Sb. and M. it stands between the Ele and Akkarike (being simply called Shatpadi), which circumstance accounts for the use of madanahara and mandaradhara; these words do not occur in any of the other rules cited with reference to the sarashatpadi.

2) Only in D., B.

295. The rule of another author.

### ಶರಷ್ಟದಿ

ಶರಕಂ ನಾಲುಕು  
 ಚರಣ-ಸುಮಾತ್ರೀಗ  
 ಶಿರುತಿರ್ವಣ ದಾತ್ರಿಂಶಗಳೂ; |  
 ಎರಡನೆಯಂಫ್ರಿಂ  
 ಗೆರಡು ಚತುರ್ವಣ  
 ಮಣಿವತ್ತಾಗಿಹುದುರು-ಮಾತ್ರೀ. || 320 ||<sup>1)</sup>

296. Another form of it. Manu = 14.

### ಶರಷ್ಟದಿ

ಶರಷ್ಟದಿ-ಮೊದ  
 ಲೆರಡು ಪದಂಗಳು  
 ಸರದಲ್ಲಿಂಟು ಸುಮಾತ್ರೀಗಳೂ; |  
 ಪಿರಿಯ ಪದದ ಮೊದ  
 ಲಿರೆ, ಮನು-ಮಾತ್ರೀಗ  
 ಖರುತರದಣಿವತ್ತು ಗಣನೆಯೂ. || 321 ||<sup>2)</sup>

297. The Kusumashatpadi. Feet of 5 Moras (mâtre, laghu); number of all Moras 74.

The scheme is twice:

..... . .....  
 ..... . .....  
 ..... . ..... . ..... — |

or in numbers:

5 . 5  
 5 . 5  
 5 . 5 . 5 . 2 |

1) In Sa.

2) In Rd. v. 24.

## ಕುಸುಮಪಟ್ಟದಿ

ಒಸೆಯೆ ಮೊದಲೆರಡು ನಾ  
 ಲ್ಯಾಸೆವೆಯ್ಯಾನೆಯ ಪದದೆ  
 ದಶ-ದಶ-ಸುಮಾತ್ರೆ, ಮೂಳಾಜಾಜನೆಯೋಳ್ಳೂ |  
 ಮಿಸುಪ ಪದಿನೇಳು ಲಫ್ಬು;  
 ರಸದಿನೆಪ್ಪತ್ವಾಲ್ಯು  
 ಕುಸುಮಪಟ್ಟದಿಗಿಂತು, ಕಮಲ-ನಯನೇ!

|| 322 ||<sup>1)</sup>

298. The Kavijihvâbandhana's reading (iv., 57).

## ಕುಸುಮಪಟ್ಟದಿ

ಸೊಗಸುವೆರಡಡಿಗಳೋಳು  
 ಪೊಗಳಿ ದಶ-ಲಫ್ಬಂಗಳಿರೆ,  
 ಮಿಗೆ ಮೂಳಾನೆಯ ಪದಕೆ ಮೇಲೆಯೇಳೂ |  
 ಪೊಗಲೊಡನೆ ನೆಟಿಪುತಿರೆ,  
 ಮೃಗ-ನೇತ್ರೆ, ಆ ಮತದಿ  
 ಜಗದೋಳದು ಕುಸುಮಪಟ್ಟದಿಯೆನಿಪುದೂ.

|| 323 ||<sup>2)</sup>

299. Another reading. The first two lines in the first and second half contain together 40 Moras; the third lines each 16 plus 1.

## ಕುಸುಮಪಟ್ಟದಿ

## ರ್ಯಂಪೆತಾಳಂ

ಧರೆಯೋಳಗೆ ಕುಸುಮಕ್ಕೆ  
 ಚರಣಗಳು ನಾಲ್ಕುಕ್ಕೆ  
 ನೆಟಿಪೆ ಮಾತ್ರೆ ನಾಲ್ಕುತ್ತು; ಮಿಕ್ಕೆರಡಕೇ |  
 ಎರಡೆಂಟು, ಮೇಲೊಂದು  
 ವರ-ಮಾತ್ರೆ ಕೂಡಿ, ಸಂ  
 ಚರಿಸುತ್ತಿಹುದೆಪ್ಪತ್ತು ನಾಲ್ಕು ಮಾತ್ರೇ.

|| 324 ||<sup>2)</sup>

1) D., B.

2) Sa. It is said that chiefly the jhampē tāla is used for the Shaṭpadis.

300. A fourth reading.

ಕುಸುಮಪಟ್ಟದಿ

ಕುಸುಮಪಟ್ಟದಿಯ ಮೋದ  
 ಲಿಸೆನ ಪದ-ಯುಗ್ರಕ್ಕೆ  
 ದಶ-ಮಾತ್ರೀಗಳು; ಮೇಲಣೊಂದೊಂದಾಗಿ  
 ವಿಷಮ-ಪದ-ಯುಗ್ರಕ್ಕೆ  
 ಸಸಿನೆ ಹದಿನೇಳು; ಭಾ  
 ವಿಸಿ ನೋಡಲಿಪ್ಪತ್ತು ನಾಲ್ಕು ಮಾತ್ರೀ.

|| 325 ||<sup>1)</sup>301. The Bhoga shatpadi. Feet of 3 Moras (kale); number of all Moras 88.  
Arka=12. Pada, Carana, Anghri=line.

• The scheme is twice:

..... . .... . .... . ....  
 ..... . .... . .... . ....  
 ..... . .... . .... , .... . .... . .... — |

or in numbers:

3 . 3 . 3 . 3  
 3 . 3 . 3 . 3  
 3 . 3 . 3 . 3 . 3 . 2 |

ಭೋಗಪಟ್ಟದಿ

ಪ್ರೋಳಿವ ಮೋದಲಿನೆರಡು ಪದದೆ,  
 ಒಳಿಕ ಚರಣಾದೆರಡುವೆಡೆಗೆ  
 ಕಳೆಗಳಕ್ಕ-ಸಂಖ್ಯೆಯಾಲ್ಲಿ ಮೂರಾಣಂಫ್ರಿಗೇ |  
 ತಿಳಿಯಲಿಪ್ಪತ್ತಿಪ್ಪತ್ತಿಂತು  
 ಕಳೆಗಳೆಂಬತೆಂಟಾಯಿಂದೆ  
 ತೊಳಿಪ್ಪದಾಗಲೊಡನೆ, ಲಲನೆ, ಭೋಗಪಟ್ಟದ್ವೀ. || 326 ||<sup>2)</sup>

1) Rd. v. 25.

2) D., B.

302. The Kavijihvâbandhana's verse (iv., 58). The first two lines (carâna) have each 12 (bhânu) Moras (laghu); the third line (pâda, also v. 329) comprises exactly 8 Moras in excess.

### ಭೋಗಪಟ್ಟದಿ

ಭಾನು-ಲಘುಗಳಿಸೆವ ಚರಣ  
ತಾನವೆರಡಕಕ್ಕೂ; ಮುಂತ  
ನೂನಮೆಂಟು ವಾತ್ತೆ ಏಗಲು ಕಡೆಯ ಪಾದಕೇ; |  
ಭಾನು-ತತ್ತಿ-ಸುರಮ್ಯಮಪ್ಪ  
ದೇನನೆಂಬೆ? ಭೋಗ-ನಾಮ-  
ಸಾನುರಾಗಮಪ್ಪದಿಂದು, ಸರಸಿಜಾನನೇ!

|| 327 ||

303. A third reading. Anghri, ađi, pada=line.

### ಭೋಗಪಟ್ಟದಿ

ಮುನ್ನಿನಂಫ್ರಿಗಳ್ಲಿ ವಾತ್ತೆ  
ಪನ್ನೆರಡು ವಿರಾಜಿಸುವದು;  
ಜನ್ನೆ, ಮೇಲಣಾಡಿಗೆ ವಾತ್ತೆ ಪತ್ತುಮೇರಡುಮಂ |  
ಸನ್ನಿಸಲ್ಪೈ, ಭೋಗದಾಯಿ  
ಜನ್ನು ಪದಗಳೊಂದುಗೂಡಿ,  
ಸನ್ನುತಾಂಗಿ, ಅಷ್ಟಕೋತ್ತರಾಷ್ಟ್ರದಶಕ, ಕೇಳಾ!<sup>1)</sup>

|| 328 ||

304. A fourth reading. Arka=12.

### ಭೋಗಪಟ್ಟದಿ

ಭೋಗಪಟ್ಟದಂಗಳೊಳಗಿ  
ಬೇಗ ಹೊದಲ ಪಾದ-ಯುಗ್ನ  
ಕಾಗಳಕ್ಕುಮರ್ಕ-ವಾತ್ತೆ ಲೆಕ್ಕಸಂಖ್ಯೆಯೂ; |  
ಮೇಗಣೊಂದಾಯೊಂದು ಪಾದ  
ಕಾಗಳಿಪ್ಪತುಗಳು ಕೂಡ  
ಲಾಗಳಿಂಬತೆಂಟು ವಾತ್ತೆ-ಗಣನೆ ರಂಬಿತೂ.

|| 329 ||<sup>2)</sup>

1) Sa.

2) Rd. v. 26.

305. The Bhāminishaṭpadī. Feet alternately of 3 and 4 Moras; number of all Moras 102. Manu=14. Pada, pāda=line.

The scheme is twice:

..... | ..... | .....

..... | ..... | .....

..... | ..... | .....

..... | ..... | .....

..... | ..... | .....

..... | ..... | - |

or in numbers:

3 . 4 . 3 . 4  
3 . 4 . 3 . 4  
3 . 4 . 3 . 4 . 3 . 4 . 2 |

ಭಾಮಿನಿಪಟ್ಟದಿ

ವೊದಲೆರಡು ನಾಲ್ಕೆಯ್ದಿನಿಪ ಸತ್-  
ಪದದೆ ಮನು-ಸಂಶ್ರಾತ-ಮಾತ್ರೀಯು;  
ತುದಿಯ ಮೂರ್ಖಾಳನೆಯೂಳಿಪರ್ತು ಮೂರ್ಖ ಮಾತ್ರೀಗಳೂ; ||  
ಒದಲಿದೀ ಪರಿಯಾಳು ಪಾದಕೆ  
ಪುದಿದ ಮಾತ್ರೀಯು ನೂರಿರಡು; ಕೇಳಿ,  
ಇದುವೆ ಭಾಮಿನಿಯಿಂದನಿಪ ಪಟ್ಟದಿಯ ಲಕ್ಷಣವೂ. || 330 ||<sup>1)</sup>

306. Half a verse from the Kavijihvābandhana (iv. 59). Aṅga=line.

ಭಾಮಿನಿಪಟ್ಟದಿ

ಎಳಿರಡು ಮಾತ್ರೀಗಳು ಚರಣಗ  
ಳೋಳಿಯೆರಡಬ್ರಿಹಿಳಿಕೆ; ಸಂತತ  
ವಾಳಿ ನವ-ಲಘುಗಳನೆ ಮೂರ್ಖನೆಯಂಗ; ವೆಗ್ಗಳಿಸೀ || 331 ||<sup>2)</sup>

307. Another version.

1) D., B.

2) Herewith concludes our copy of the work.

ಭಾಮಿನಿಪಟ್ಟದಿ

ಶ್ರೀಪದೆತಾಳಂ

ಜಂದದಲಿ ಭಾಮಿನಿಯ ಷಟ್ಟದಿ  
ಗಂದಮಾದಿಯ ಪಾದಗಳಿಗಾ  
ನಂದದಿಂ ಮನು-ಮಾತ್ರೆ; ಮೇಲಣ ಪಾದಕೊಂದೊಂದೂ |  
ಕುಂದದಿಹುದಿಪ್ಪತ್ತು ಮೂರ್ಖಿಂ  
ತೊಂದುಗೂಡಿಸುವಾರ್ಥಿ ಪಾದಕೆ,  
ವೆಂದ-ಗತಿ, ಸೂರ್ಯಿರಡು ಮಾತ್ರೆಯ ಗಣನೆ ಗೆಯ್ಯಿಹುದೂ. || 332 ||<sup>1)</sup>

308. A fourth reading.

ಭಾಮಿನಿಪಟ್ಟದಿ

ಭಾಮಿನಿಯ ಷಟ್ಟದಿಯ ವೋದಲೊಳ  
ಗಾ ಮಹಾ-ಪಾದ-ದ್ವಯಂಗಳು,  
ನೇಮಿಸಲು, ಮನು-ಮಾತ್ರೆ; ಮೇಲಣ ಪಾದವೊಂದೊಂದೂ |  
ನೇಮದಿಂದಿಪ್ಪತ್ತು ಮೂರ್ಖಿಯ  
ನಾಮಗಳನೊಂದೊಂದು ಕೂಡಲು,  
ಭಾಮಿಯೊಳು ನೂರ್ಖಿರಡು ಮಾತ್ರೆಯ ಗಣನೆ ರಂಜಿಸುಗೂ. || 333 ||<sup>2)</sup>

309. The Parivardhinishaṭpadi. Feet of 4 Moras (mâtre, laghu); number of all Moras 116. Pâda, aḍi = line.

The scheme is twice:

..... . ..... . ..... . .....

..... . ..... . ..... . .....

..... . ..... . ..... . ..... . ..... . ..... . - |

or in numbers:

4 . 4 . 4 . 4  
4 . 4 . 4 . 4  
4 . 4 . 4 . 4 . 4 . 2 |

ಪರಿವರ್ಥನಾಷ್ಟದಿ

ಪಾದಗಳೆರಡುಂಟ್ಯಾಳಕ್ತರದೆರಡುಂ  
 ಪಾದದೆ ಮೋಡಶ-ಮೋಡಶ-ಮಾತ್ರೀಯು;  
 ಭೇದಿಸಿ, ಮೂಳನೆಯಾಜನೆಯಡಿಯೊಳ್ಳ ಲಘುವಿರ್ಫತ್ತೂಣಾ; |  
 ಸಾದರಮಿಂತಾಜಡಿಯೊಳ್ಳ, ಗುಣಂಜಿಸೆ,  
 ಶೋಧಿತ-ಲಘು ನೂಜಂ ಪದಿನಾಜಿಲೆ,  
 ಕಾದಲೆ, ಕೇಳ್ಳ, ಇಂತಿದು ನಿಶ್ಚಯ ಪರಿವರ್ಥನಾಷ್ಟದಿಗೇ. || 334 ||<sup>1)</sup>

310. Another version. Ritu=6. Pada, Carana=line.

ಪರಿವರ್ಥನಾಷ್ಟದಿ

ಮೊದಲ ಚರಣಗಳಿಗೊದವಿದ ಮಾತ್ರೀಯು  
 ಪದಿನಾಜಿಸಿಸುಗುಮುಪರಿ-ಪದಗಳಿಗೆ  
 ಸದಮಳ-ಖತು-ಯುಗ-ವಿಂಶತಿ-ಮಾತ್ರೀಗಳತಿತ್ಯದಿಂದಿಸಿಗುಂ; |  
 ಮುದದಿಂದಾಟ್ಯಾ ಪದಂಗಳಿಗಾಣಹು  
 ದಿದು ಪರಿವರ್ಥನಿ ಷೋಡಶ-ಶತದಿಂ  
 ದುದಿತ-ಸುಮಾತ್ರೀಗಳೊಷ್ಟುಗು ಜಗತೀ-ವಲಯದಿ ಕವಿ-ಮತದಿಂ. || 335 ||<sup>2)</sup>

311. A third version.

ಪರಿವರ್ಥನಾಷ್ಟದಿ

ಪರಿವರ್ಥನಾಷ್ಟದಿಗಾ ಮೊದಲಲಿ  
 ಯೆರಡು ಪದಂಗಳು ಷೋಡಶ-ಮಾತ್ರೀಗ  
 ಇರುತ್ತರದಿಂ ಮೇಲೊಂದೊಂದುಂ ಷಡ್ವಿಂಶತಿ-ಮಾತ್ರೀಗಳೂ; |  
 ನಿರುತ್ತಂ ಪದವಾಟ್ಯಾಂ ಕೂಡಲು, ಶತ  
 ಮರೆ, ಮೇಲಧಿಕಂ ಷೋಡಶ-ಮಾತ್ರೀಗ  
 ಇರುತ್ತರಮಾ ತೆಱದಿಂ ಸೆಟ್ಯಾ ಬಲ್ಲವರಾಲಿಷ್ಟದೊಲವಿಂದಾ. || 336 ||<sup>3)</sup>

312. The Vârdhikashaṭpadi (Vârdhikya-, Vârtika-). Feet of 5 Moras; number of all Moras 144. (The same verse, with the only difference of "Vârtika," occurs in Sa.) Pada, pâda=line.

1) D., B.

2) Sa.

3) Rd. v. 28.

The scheme is twice:

..... . ..... . ..... . .....

..... . .....

..... . ..... . ..... . ..... . ..... . ..... — |

or in numbers:

5 . 5 . 5 . 5  
5 . 5 . 5 . 5  
5 . 5 . 5 . 5 . 5 . 5 . 2 |

### ವಾರ್ಥಿಕಪಟ್ಟದಿ

ಲೀಲೆಯಂ ವಾರ್ಥಿಕದ ಪಟ್ಟದಿಯ ಮೊದಲ ಪದ  
ದೇಳಿಗೆಯಮಿರ್ಫತ್ತು ಮಾತ್ರೆಯಂದೆಸೆದಿಕರ್  
ಮಾಲಲಿತಮೆನಿಪೆ ಮೂಲೋಽಾಸನೆಯ ಪಾದಗಳ್ ಮೂಲವತ್ತೆರಡು ಮಾತ್ರೆಯಂ |  
ಮೇಲೆನೆ ವಿರಾಜಿಸುಗುಮಿಂತಾಸು ಪಾದಂಗ  
ಭಾಲಿಸಲ್, ಮಾತ್ರೆಗಳ್ ನೂಣಿ ನಾಲ್ಕುತ್ತಣಿಂ  
ಮೇಲೆ ನಾಲ್ಕುಸೆದಪ್ಪವು ಭಂದೋಂಬು-ರಾಶಿಯೋಳ್. ಸ್ವಿಂ ಕೇಳ್ಪುದಿಂದು-ವದನೇ!  
|| 337 ||<sup>1)</sup>

313. Another version. (Though it does not mention the long syllable at the end of each third line, its Moras are included in the total.) Battisa = 32.

### ವಾರ್ಥಿಕಪಟ್ಟದಿ

ವಾರ್ಥಿಕ್ಯಪಟ್ಟದಮದೆಂತೆನಲು, ಮೊದಲ ಪಾ  
ದ-ದ್ವಯಂ ವಿಂಶತಿಂ-ವಿಂಶತಿಂ-ಮಾತ್ರೆ; ಮೇ  
ಲಿದುರ್ದೆಂದೊಂದು ಪಾದಂಗಳಂ ಬತ್ತೀಸ-ಬತ್ತೀಸ-ಮಾತ್ರೆಯಂದೇ |  
ಪೌರ್ವಿರ್ಫ ಪಟ್ಟದಂಗಳ ಕೂಡಿ ಮೇಳಿಯಿಸೆ  
ಯಿದುರ್ದದು ನೂಣಿ ನಾಲ್ಕುತ್ತು ನಾಲುಕು ಮಾತ್ರೆ;  
ಸಿದ್ಧಿಯಂದಲಿ ರಾಜ-ಸಭೀಯೋಳಂ ತಪ್ಪದೋಽದಿದನು, ವಿದ್ಯಾರ್ಥಿಕನೆಲೋ! || 338 ||<sup>2)</sup>

1) Sa., D., B.; B. reads ವಾರ್ಥಿಕ್ಯ-ಪಟ್ಟದಿಯ. After this Sa., D. and B. adduce the first verse of the Canarese Jaimini Bhârata as an instance (ಶ್ರೀವಢುವಿ etc.); an eminent forgery!

2) Rd.; in the beginning it has ವಾರ್ಥಿಕೆ that is against the metre; ವಾರ್ಥಿಕ್ಯ or ವಾರ್ಥಿಕದ must be the reading.

## 12. The Utsâha

314. The Utsâha is composed of the two Brahma-feet of 3 Moras, i. e. of Trochees and Tribachs, of which each line comprises seven; besides each of its 4 lines has a long syllable in its end. Confer the Utsâha of the Ragâlô's vs. 256; 265; 266; 267; 268.

The scheme (in Tribachs) is four times:

..... . .. . .. . .. . .. . .. . .. . .. . -

or in numbers:

3 . 3 . 3 . 3 . 3 . 3 . 3 . 2

ଲତ୍ତନ୍ତିହଦ ଲୁକ୍ଷଣୀ

ಭೂ-ಹಿತಾರ್ಥವೇನಿಸುವಜನ ಗಣಮಾರ್ಗದ್ವೆ ಸಪ್ತ-ಸಂ  
ದೋಹಮಾಗಿ, ಕಡೆಗೆ ಗುರು ಬೆಡಂಗನಾಳ್ಬ್ರಿ ನಿಲೆ, ಲಯ  
ಗ್ರಾಹಿಯಾಗಿ, ಮಧುರ-ವಚನ-ರಚನೆವೆತ್ತು, ಬಂದೊಡು  
ತ್ವಾಹಮೆಂಬ ಪೆಸರೊಳಿಸೆಮುದ್ಬು-ಪತ್ರ-ಲೋಚನೇ!

1)  
|| 339 ||

ಇತಿ ಪಂಚವಾಶ್ವಾಸಂ

1) Sb., M., D., B., Ra., H.

## VI. CHAPTER

ಪದ್ಮಾಶ್ವಸಂ

E. THE SIX SOLUTIONS<sup>1)</sup>

ಷಟ್ಪ್ರತ್ಯಂಗಳ್

315. The author is going to teach the *six solutions* (pratyaya) regarding the syllable-feet metres, so far as he understands them. (These so-called solutions are of no practical value. The English headings are given according to A. Weber.)

ಕಂದಂ

ಬಯಸಿದ ದೇವಾಕ್ಷರದ  
ಪ್ರಯೋಗತರವಾದುದೆಲ್ಲಮು ಪೇಣಿಂ; ನಿ |  
ಎಯಮಾಗಿಲ್ಲಿಂ ಪಟ್ಟ-ಪ್ರ  
ತ್ಯಯಮು ಚಲ್ಲಾಗಿ ಪೇಣೆನೆಗಾಗಿವನಿತಂ. || 340 ||<sup>2)</sup>

316. The first solution: a first rule showing how to attain to “the enumeration or exhibition of the possible combinations” of a metre (chandas), or Prastara. (This verse has appeared already as verse 30 of the text.)

ಪ್ರಸ್ತಾರಮಿಂತಕ್ಷಂ

ಕಂದಂ

ಗುರುಗಳನಿಟ್ಟುವಾಗಾದಿಯ  
ಗುರುವಿಂದಂ ಕೆಳಗೆ ಲಘುವನಿಡು! ಮುಂತೆ ಸಮಂ |

1) This heading is not in the original.

2) M., Ra., H.

ಗುರು; ಮಾಸಿಂತೆ; ನಿರಂ  
ತರ-ಲಪ್ಸಿಗಳನೆಯ್ದವನೆಗೂ, ಮೃಗ-ನಯನೇ!

|| 341 ||<sup>1)</sup>

317. The second solution: a rule showing "how to find out the form (scheme) of a certain combination of a metre, the combination's place in the respective prastâra being known", or *Nashṭa*. (Weber, p. 439. 440.) *rûpa*=unit.

ನಪ್ಪಮಿಂತಕ್ಕೂ

ಚಂಪಕವಾಲಿ

ವೊದಲೋಳು ಭಂದದೀಯೆಡೆಯ ಲೆಕ್ಕದಿ<sup>2)</sup> ಕೆಟ್ಟುದು ವೈತ್ತಮೆಂದು ಹೇ  
ಳ್ಳುದು; ಬಗೆ ಬಂದೊಡಾಗಳವರ್ಚಿಂಕಮನಧಿಸಿ ಬಿಣ್ಣನಿಟ್ಟು<sup>3)</sup> ಕೊ |  
ಳ್ಳುದು; ಸಮ-ಭಾಗವಿಂಯ್ದೊಡೆ ರೂಪ-ಯುತಾರ್ಥದೆ<sup>4)</sup> ಬಿಣ್ಣನಿಟ್ಟು ಕೊ |  
ಳ್ಳುದು; ಗಡ, ಸೂತ್ರವಿಂ ತೆಱದೆ ಕಾಣ್ಣುದು ನಪ್ಪಮನಂಬುಜಾನನೇ! || 342 ||

318. The third solution: a rule teaching "how to assign a certain combination of a metre to its proper place in the prastâra, the combination's form being known", or *Uddishṭa*. (Weber, p. 441-444.)

ಉದ್ದಿಪ್ಪಮಿಂತಕ್ಕೂ

ಮತ್ತೀಭವಿಕ್ತೀಡಿತಂ

ಬಗೆದಾ ವೈತ್ತ-ಪದಾಂತಮೆಯ್ದವನೆಗೂ ಸಂಖ್ಯಾತಮಂ ಸೂಕ್ತೀಂದಿ<sup>5)</sup>  
ಧಿಗಣಂಗೆಯ್ದ, ಲಪ್ಸಿ-ಪ್ರಜಂಗಳೆಡೆಯೋಳಾ ಸಿಂದಂಕಮಂ ಕೊಡಿ, ಮೇ |

1) Sb., D., B.; before it B. adduces again vs. 296 and 297 of the text, and the following prose-sentence: ಭಟ್ಟೀವೈತ್ತನ ಬರೆಯಿಂದರೆ ಹೇಳದ ಲಕ್ಷ್ಯ ಸಮವಾದರೆ ಅರ್ಥವ ಮಾಡಿ ಲಘುವನಿಕ್ಕುವದು, ವಿಷಮವಾದರೆ ಬಂದು ಕೊಂಡು ಅರ್ಥವ ಮಾಡಿ ಗುರುವನಿಕ್ಕುವದು, ಬಂದು ಉಳದರೆ ಲಘುವನಿಕ್ಕಿ ಆ  
ಮೇಲೆ ಪೃತ್ತಫಾರ್ತಿಪರಿಯಂತರ ಗುರುವನಿಕ್ಕುವದು ಉದ್ದಿಪ್ಪಕ್ಕೆ ಲಕ್ಷ್ಯಂ. ಇದು ಎಪ್ಪನೆ ಪೃತ್ತವೆಂದು ಕೇಳಿದ  
ರೆ ಪೃತ್ತದ ಬಂದು ಪಾದವನು ಗುರುಲಘುಸಂಜ್ಞೀಯಂ ಬರದು ದ್ವಾಗಣಿಸಿ, ಗುರುಲಘುವಿನ ಕೆಳಗೆ ಲಕ್ಷ್ಯವನಿಕ್ಕಿ,  
ಲಘುವಿನ ಕೆಳಗೂ ಲಕ್ಷ್ಯವನ್ನು ವಟ್ಟಿ ಮಾಡಿ, ಬಂದು ಕೊಡಿ ಕೊಂಡು ಎಣಿಸಿ, ಭಟ್ಟೀವೈತ್ತವೆಂದು ಹೇಳುವದು.

2) D. ಭಂದದೊಂದೆಡೆಯ ಭಂದದಿ; B. ಭಂದವೊಂದೆಯಾ ಭಂದದೆ; M. ಭಂದದಿಂದೆಡೆಯ ಲಕ್ಷ್ಯದಿ; Sb. ಭಂದವಿಂ  
ಯೆಡೆಯ ಲಕ್ಷ್ಯದಿ; H. Ra. ಭಂದವಿಂಯೆಡೆಯ ಲಕ್ಷ್ಯ. 3) B.....ಇಂಕಮನಿಂದದನೊಳ್ಳಿಟ್ಟು; Ra. ಬಂ  
ದೊಡಾಗಳಕ್ಕರಮನರ್ಥಸಿ ಬಿಣ್ಣನಿಟ್ಟು; Sb.....ಇಂಕನುನರ್ಥಸಿ ಬಿಣ್ಣಟ್ಟು; M.....ಇಂದಮನರ್ಥಸಿ ಬಿಣ್ಣನಿಟ್ಟು;  
D.....ಸಿಯೋಪ್ಪವಿಟ್ಟು. 4) B. ರೂಪ ಯಥಾರ್ಥದೆ; H. Ra. ರೂಪ-ಯುತಾರ್ಥದಿ ಬಿಣ್ಣನಿಟ್ಟು; M. ರೂಪ ಯ  
ಥಾರ್ಥತೆ ಬಿಣ್ಣವಿಟ್ಟು. 5) The text's reading is R.'s. D. ಸಂಖ್ಯಾಂಕಮಂ ಸೂಕ್ತೀಂದಿ; H., Ra., Sb.  
ಸಂಖ್ಯಾಂಕಮಂ ಸೂಕ್ತೀಂದಿ; M. ಸಂಖ್ಯಾತಮಂ ಸೂತ್ರದಿ. Before this verse M. has the following: ಇನಿತ  
ಇ ಭಂದವಿಂಸನೆಯ ಪೃತ್ತಮದೆಂತುಟದೆಂಬ ಲಕ್ಷ್ಯಮಂ | ತನಿತೆಯರ್ಥಸಂಜ್ಞೆ ಲಘುತ್ವಾಪಮಕ್ಕಿರದೊಂದನೊಂದಿಸಿ ||  
ರ್ಥಸಿತೆಯ ಬಿಣ್ಣವಂ ಗುರುವನೊಳಿತ್ತಿ ನಪ್ಪಮಾ | ಯೈಸಿಸಿದ ಪೃತ್ತವಾ ತೆಱಿದ ಬಪ್ಪದು ತಪ್ಪದಿದಂಬುಜಾನನೇ. ||

ಲ್ಲಿಗೆ ಮತ್ತೊಂದನೆ ಕೂಡಿ, ಬಿಣ್ಣಿನೆಡೆಯೋಳ್ಳ ನಿಂದಂಕರು ಕೂಡದಿರ್! 1

ನೆಗಳ್ಳಿದ್ದಿಟ್ಟು-ವಿಧಾನಪೀಠ ತೆಜನುಮಕ್ಕುಂ ಪೆದ್ದು-ಪತ್ರೇಕ್ಷಣೀ! || 343 ||

319. The fourth solution: a rule for calculating "the respective relation in number between the long and short syllables in the prastâra or various combinations of a metre", or La-ga-kriyâ. (Weber, p. 455-457.) öndarañka, öndu=a unit.

ಪಕ-ದಾ ದಿ-ಲ-ಗ-ಕ್ರಿಯಿಂತಕ್ಕುಂ

ಚಂಪಕವಾಲೆ

ಅನುಗತವೋಂದಱಿಂಕರು ಭಂದದ ಲೆಕ್ಕದೊಳ್ಳೊಧ್ವರ್ವಿಂಟ್ಟು,<sup>1)</sup> ಮೆ  
ಲ್ಲನೆ ಬಳಿಕೊಂದನಿಟ್ಟುದನೆ<sup>2)</sup> ಕೂಡುವುದೊಂದಱಿಂಕಿಂಳೊಂದನಿಟ್ಟು, ಮು |  
ನ್ನಿನ ತೆಜನಂತದಂ ತಳಿಪುದಪ್ಪುದು<sup>3)</sup> ತತ್-ಕ್ರಮಮೆಯ್ಯವನ್ನೆಗಂ.  
ವನಜ-ದಳಾಕ್ಷಿ, ನೀನಾಈಪುದೇಕ-ಯುಗ-ಶ್ರಿ-ಲಫ್ಫು-ಕ್ರಮಂಗಳಂ.<sup>4)</sup> || 344 ||

320. The fifth solution: a rule "for finding out the number of the possible combinations of a metre without exhibiting them one by one", or Saṅkhyâsa (Sankhyâ). (Weber, p. 444-452.)

ಸಂಖ್ಯಾಸಮಂ ಪೇಳಿಂ

ಚಂಪಕವಾಲೆ

ದೊರಕೊಳಿ ವೃತ್ತು-ಸಂಖ್ಯೆಗಳನೇಂಳಿಯನಿಟ್ಟುವಟ್ಟಾದಿ<sup>5)</sup> ಮುನ್ನಿನಂ •  
ತಿರೆ ಬಳಿಕ್ಕರ್ಕರಂಗಳೊಳ್ಳವನ್ನಿರದರ್ಥಿಸಿ<sup>6)</sup> ವಹಿಂಂ-ವಾಧಿಯಂ |  
ಶರದೊಳಿ ಕೂಡಿ ಕೊಂಡು ಗತಿಯ ಕ್ರಮದಿಂದಮೇ ಸೂತ್ರದಿಟ್ಟುದೊಳಿ<sup>7)</sup>  
ವಿರಚಿಸು<sup>8)</sup> ವೃತ್ತು-ವರ್ಣ-ಲಫ್ಫು<sup>9)</sup>-ಮಾತ್ರೆಗಳೆಲ್ಲಮನಂಬುಜಾನನೇ! || 345 ||

- 1) H. Ra. ಲೆಕ್ಕದೊಳ್ಳೊಧ್ವರ್ವಿಂಟ್ಟು; Sb. ಲೆಕ್ಕದೊಳ್ಳೊಧ್ವರ್ವಿಂದ್ದು; D. ಲೆಕ್ಕದೊಳ್ಳೊಧ್ವರ್ವಿಂಟ್ಟು; M. ಲೆಕ್ಕದೊಳಂಕವಿಟ್ಟು. 2) M. ಬಳಿಕೊಂದನಿಟ್ಟು ಬರೆ; B. ಬಳಿಕೊಂದನಿಟ್ಟಿರೆ; H. Ra. ಬಳಿಕೊಂದನಿಟ್ಟಿರಿ. 3) H. Ra. ತೆಜನಂತವಂತರಳಿಪ್ಪುದು; D. ತೆಜಿವಿದೆಯಂತರಿದನಿಟ್ಟುದು; Sb. ತೆಜನಂತವಂತಳಿಪ್ಪುದು; M. ತೆಜನಂತದಂತಳಿಪ್ಪುದು. 4) Sb. ನೀನಾಈಪದ್ದೆಕಯುಗಶ್ರಿಲಗ್ಕರಮಂಗಳಂ; M. ನೀನಾಈಪದೇಕಯುಗಶ್ರಿಯಿಲಫ್ಫರಮಂಗಳಂ; Ra. ನೀನಾಈಪದೇಕಯಭಗಶ್ರಿಲಫ್ಫರಮಂಗಳಂ; B... ದೇಕಕರಶ್ರಿಲಫ್ಫು. Before this verse M. has the following: ಪ್ರದಿಯದೆ ಭಂದವಿಾಯಿಡೆಯೋಳಂನೀ ಕೆಟ್ಟಿವಿದೆಂಬ ವೃತ್ತಮಂ | ಪದೆ ಬಗೆ ಬಂದೊಡಾಗಳವಿಕ್ಕರಮಂತವನರ್ಥಿಸಿಟ್ಟು ಸಂ || ಮುದದೊಳಿ ಸೇರಿಸಿದಸಾಗಣದ ಲೆಕ್ಕದೊಳಾಗಳೆಯೊಪ್ಪವಿಟ್ಟು ಕೊಳ್ಳಿದು ಗೂಡು ಗೂಡಾತ್ಮವಿಾ ತೆಜಿದ ಬಪ್ಪುದು ತಪ್ಪಿದದಂಬುಜಾನನೇ. || 5) D., B....ದಱಾದಿ; M....ವಜಾದಿ; H. Ra...ನೋಳಿಯೋಳಿಯಾದತಾದ. 6) Ra. ಬಳಿಕ್ಕರ್ಕರಂಗಳೊಳವಂಸಿರೆದರ್ಥಿಸಿ; D. ಬಳಿಕ್ಕರಂಗಳವಂಯಾರದರ್ಥಿಸಿ; Sb. ಬಳಿಕ್ಕರ್ಕರಂಗಳವಂಸಿದರ್ಥಿಸಿ; M. ತಿರಲವಿಕ್ಕರ್ಕರಂಗಳನವಂನರಿಷ್ಟಿರ್ಥಿಸಿ. 7) H. Ra. ಕ್ರಮದಿಂದ ಸೂತ್ರದಿಟ್ಟೊಳಿ; M., Sb. ಕ್ರಮದಿಂದಮೇ ಸೂತ್ರದಿಟ್ಟಿದಂ. 8) H., Ra., M., Sb., ವಿರಚಿಸು; B. D. ವಿರಚಿಪ. 9) M., Sb. ವೃತ್ತು-ವರ್ಣ-ಲ-ಗ.

321. The sixth solution: a first rule "calculating the space which would be requisite for writing down all the combinations of metres," or the *Adhikāra*. (Weber, p. 434.)

ಅಧ್ಯಾತ್ಮಾರ್ಥಿ<sup>1)</sup>

ಕಂದಂ

ದ್ವಿಗುಣಾಸಿ ವೃತ್ತಮನದಱ್ಳಿಂಳಾ<sup>6</sup>  
ತೆಗೆದೊಂದಂ<sup>2)</sup> ಕಳೆದೊಡಕ್ಕುಮಂಗುಲಿಗಳನು<sup>3)</sup> |  
ಮಿಗಿಲಾಗಲಧ್ಯೈಯೋಗಂ<sup>4)</sup>;  
ನೆಗಳ್ಳಪದೇಶದೊಳಪರಿಮಿತಂ ಪ್ರಸ್ತಾರಂ.<sup>5)</sup>

|| 346 ||

1) In M.; others have ಅಧ್ಯಾತ್ಮೋಗಮಿಂತಕ್ಕುಂ.

2) B. ತೆಗೆದೊಡದಂ; Sb. ಬಗೆಗೊಂದಂ;

M. ತೆಗೆದೊಂದುಂ; H. Ra. ಬಗೆದೊಂದಂ.

3) D...ಕ್ಕುಮುಂಗುವಿಗಳನಂ; Sb... ಕ್ಕುಮುಂಗುಳಿಗ

ಳದಂ; M... ಕ್ಕುಮುಂಗಳಂದಂ; H. Ra... ಕ್ಕುಂ ಮುಂಗುಳಿಗಳಮಂ.

4) D., B. ಮಿಗಿಲಾಗಲಧ್ಯೈಯೋಗಂ.

ದ್ವಿಗುಣಾಗದೆ; Ra. ಮಿಗಿಲಾಗದಧ್ಯೈಯೋಗಂ; M. ಮಿಗಿಲಾಗದಧ್ಯೈಯೋಗಂ; Sb., H. ಮಿಗಿಲಾಗಲಧ್ಯೈಯೋಗಂ.

5) H., Ra., Sb. ನೆಗಳ್ಳಪದೇಶದೊಳಿ ಪರಿಮಿತಂ ಪ್ರಸ್ತಾರಂ; M. ನೆಗಳ್ಳದೆಯೋಳಿ ಪರಿಮಿತಂ ಪ್ರಸ್ತಾರಂ; D. ನೆಗಳ್ಳಪದೇಶದೊಳಿ ಪರಿಮಿತಾ ಪ್ರಸ್ತಾರಂ. This forms the last verse of M., after which it says: ಷಟ್ವಿತ್ಯಾಯಸಂಪಾಠಂ. In H., Ra. follows: ವಾತ್ರಾಪಿಂಡಮಿಂತಕ್ಕುಂ|| ನೆಗಳ್ಳಕ್ಕರಂಗಳಂ ಹಾತ್ರೀಗಳೀರ್ಣಿ ಕಳಿದಕ್ಕೆ ನಿಂದವೆಲ್ಲಂ ಗುರು ಮೀಳುನೆ ಗುರುಗಳಕ್ಕರಂತಿಗೆ ಮಕ್ಕುಮೀಳು ಲಘುಗಳಮಕ್ಕುಮುಲಘುನಿತಂಬೇ|| ಶ್ರಿವದಿ|| ಸಲಿ ಗುರುಲಘುಗಳ ಕಲಸಿದಕ್ಕರರ ಪಿಂದಂ ನೆಲಸಿದ ಗುರುವಂ ಛ್ಯಗುಣಿಸಿ ಲಘು ಕೂಡಿ ನಿಲೆ ಹಾತ್ರಾಪಿಂಡಂ ನ್ಯಾಗ ನೇತ್ರೀ||. Then after some verses (see Addenda) they introduce three on the good and bad qualities of the syllable-feet, the last of which is v. 36 of the text. Then follow our vs. 271, 230, 347, and

|| ಗಂಡ್ಯ|| ಇದು ಅಪ್ಪಾಧಕಾರಸಹಾಪ್ತಃ|| In the MSS.' former portion ಅಧ್ಯಾತ್ಮಯ is used to mark the divisions; ಅಪ್ಪಾಧಕಾರ is most probably a mistake for ಅಪ್ಪಾಧಾಯಯ. Afterwards there occurs an Appendix containing our vs. 35, 29 (here: ನಿಯತಂ ಗುರುವೆಂಬುದು); eight verses about the forms of the 8 syllabical feet, their colours (M. white, Y. darkblue, R. red, S. dhūmra, T. black, J. bandhūka, Bh. sphatika, N. yellow), their presiding deities (dharē, varuṇa, marutsakha, māruta, vyoma, bhāskara, candra, indra), their castes (dvija, śūdra, pitṛi, bhujaga, bhūta, ḥishi, vaisya, kshatriya), and their good and bad effects; our vs. 183 (that occurs also there in Ra.), 43; five verses on the effect of the 6 alliterations, feet, and some letters; our vs. 282, 316; seven superstitious verses again as to planets, days, feet and devīs, also our v. 288. The said miscellaneous verses of the Appendix, more or less, occur in chapter 1 of M., Sb., Rc., B., D.; D. has two of them in an appendix. Cf. p. 12, note; p. 16, note 1. The Appendix of H., Ra. is marked neither as an *adhyāya* nor as an *adhikāra*. The last words of the two MSS. are: ಇಂತಿ ನಾಗವಮರಭಂದಸು ಸಹಾಪ್ತಃ.—MS. D., after our v. 346, in the prastāra, adduces, with B., the verse: ಇನಿತನೆಯ ಭಂದದಂದೊಳ್ಳಿನಿತಕ್ಕುಂ (-ಳ್ಳಿನಿತಕ್ಕುಂ) ಪೃತ್ಯ-ಸಂಭ್ರೇಷಣಂದನಿತನೆ ವಂ | ದನೆ ವಿಷಮ ಹಾದೊಡವನಂತನೆಳಧಿಸಿ ಬರೆದ ಸೋನ್ನೆಲ್ಲಂ ಕ್ರಮದಂದಂ ||; and then in its appendix a sort of Sānta prāsa (ಶಾಂತಪ್ರಾಸಂ, v. 51), in which ಪಂತಿ-ನತ್ಯ-ಮತ್ತಿ-ಪತ್ತಿ are the first syllables of the four Kanda lines; certainly no beautiful alliteration! Thereafter follow superstitious notions regarding letters, etc. Its concluding verse is v. 23 of the text.

322. Good wishes, also one for the great Nâgavarma.

ಮತ್ತೇಭವಿಕ್ರೀಡಿತಂ

ಅಜನಂ ಪಾಳಿಯುಮುಂ ಪ್ರದುಂಗೋಳಿಸಿ ಕೆಲಂಡೀ ಭೂಮಿಯುಂ ಭೂಮಿಪರ್  
ನೆಟಿಯೋಳಿಂದುಮಿಂಬಾತಳಂ ಬಳಿವುದಕೆಲ್ಕಾಲಮುತ್ತೀಳ್ಳಿಂ  
ಬಜನು ಹಿಂಗುಗೆ! ನಾಗವರ್ಮ-ಕವಿತಾ-ಮಾಹಾತ್ಮ್ಯಮಿಂ ಭಂದದೊಳ್ಳಿ  
ನೆಟಿಗೋಳಿಂ! ಕವಿರಾಜರಂಸನ ಮತಂ ಪರ್ವಿಕ್ಕೆ ಭೂಚಕ್ರದೊಳ್ಳಿ! || 347 ||<sup>1)</sup>

ನಾಗವರ್ಮಭಂದಸ್ಸಮಾಪ್ತಂ | ಶ್ರೀ |

1) H., Ra.

## Additions.

P. xiii: According to a MS. of the Kâvyâvalokana which L. Rice Esq. has favored us with, Nâgavarma, in verses 24 and 25 of para. 1 (regarding the mârgadarshana in the guṇaviveka) of ch. iii., mentions the dakshinadeśavartikavirâjimârga and the vaidarbhagaudamârgabheda; and in v. 3 of the next para. the four śabdañkâras: yamaka, anuprâsa, sañcitatavičitra-viēchitti, and vakroktivišesha. Arthâlañkṛiti follows in the course of the chapter. P. xxi: In Kâvyâvalokana iv., v. 8, a quotation in which the army of a king is described, occurs "the infantry that had assembled from Vēngi, Vaṅga, Kaliṅga and Kōṅga." P. xxviii: Karavûr's Coḷa râja appears also in Bas. P. 47, 36; and a Narasimha Mōneyâr Coḷa nrîpa who is connected with Bâhûr (cf. 47, 37), in 24, 77 seq. P. xxxii: Sindu Ballâla is mentioned also in Bas. P. 11, 37; and Kumârapâlaka Gurjara also in chs. 43 and 44, and 54, 75. Basava is stated to have caused a śâsana to be engraved at Kalyâna, Bas. P. 59, 56. P. xxxiii: In Bas. P. 19 it is related of Mâdirâja or Mâdarasa, surnamed Sakaleśa (sakaleśa M.), that he was a Nâdavidyâpañḍita, a Sakalakalâvida, and a bharatâdiśâstravičakshaṇa; that his capital was the beautiful town Ambé; and that he knew the thirty-two (battîsu)<sup>1)</sup> and other râgas, and could play the guitar (vînâ) well. There occurs there also an enumeration of various subjects belonging to music, e. g. 7 svaras, 22 sutis (śrutis), 7 gamakas. It is interesting to observe that the science of music occupied the mind of the people in S. India in 1369 A. D., or according to the author of the Purâna, already at Basava's time. About legends and literary works the existence of which the Purâna refers also to Basava's period, see e. g. 43, 73 seq.; 53, 7; 54. Sakaleśa Mâdarasa occurs again in ch. 47. P. xxvi: In the one but last, mutilated verse of the Kâvyâvalokana it is said that Dâmodara's son (tanya) taught this ornament of composition; the last verse of iii., 3 mentions Nâkiga, as does also the fragment of a verse towards the end of the work. P. xxxvii: Kâvyâvalokana iii., 1 (mârgadarshana in the guṇaviveka), sûtra 3 Nâgavarma teaches that there are 10 kṛitiguṇas, viz. sama, samâślishta, arthavyakti, madhura, kânta, prasanna, sukumâra, ojas, samabhimatodâra, samâdhî. In sûtras 4-21 he separately treats on the first nine, and in sûtra 22 defines samâdhî. This very sûtra (a kanda verse) is quoted by Keśi râja p. 118 (கெஶி ராஜா etc.), also according to the Mûḍabidîr MS.; a fact which proves without doubt that Nâgavarma has preceded Keśi râja. Ps. xxxvii and lxiii: Bañamardu occurs in Toṭa ârya's nighantu v. 40, where he explains it by aṅka-aushadha; the commentator gives "war-powder" as the meaning of the last term. One of aṅka's meanings in Reeve's Canarese Dictionary is "war". If we are not mistaken, bañamardu does not occur in the kabbigakaipidi. P. xxxviii: The MS. of the Kâvyâvalokana received from Mr. Rice, commences, instead of "śrîviśveśvara", with "śrîvardhamâna". P. xl: Kâvyâvalokana iii., 2, v., 171 states that the Khyâtiyaśa and Kavitâguṇodaya (Nâgavarma) taught all about the arthâlañkṛiti. P. xl: Dr. Burnell writes to us from Tanjore, 10th January, 1875: "As far as I can judge there is no resemblance in style between the Canarese Râmâyaṇa of Pampa (Hampa)<sup>2)</sup> and the Tamil of Kamban<sup>3)</sup>, as the last is exclusively in verse. Kamban's R. gives its own date as 733

1) Battîsu is a Hindusthâni term. 2) Dr. Burnell appears to mean the Râmačandračarita purâna mentioned in p. xli., note 2. 3) With regard to masculine nouns ending in a, it is customary in Tamil and Maléyâla to add to them the sign of the nominative, i. e. n, instead of using their crude form; in Kannâda only the latter form is employed. In Tamil one letter is used to express p and b. If Tamil Kampa is=Kannâda Hampa, the initial k (g) must have had the force of h, though in Tamil as a rule k represents h only in the middle of words (bakula=bahula). Initial h is either omitted in Tamil (asta=hasta), or in words of cognate languages represented by p (pâl=Canarese hâl, milk).

A. D.; but Dr. Caldwell (Comp. Gr. 88) shows that it belongs to about 1030 A. D.<sup>1)</sup>). The Tamil Kamba (Kampa), therefore, may be an Abhinava Hampa; his writing exclusively in verse, a custom of later days for legendary compositions at least in Karnāṭaka, (his being a Vaishnava, Murdoch, p. 194), and the date assigned to him by Dr. Caldwell seem to favour this supposition. P. xlvi: Like Rudrabhaṭṭa the śaivas Iśvarakavi and Maṅgarāja admire the Jainā Nāgavarma.—Vema ayya, -ārya, Vemana, -ācārya, -ārādhya, -ārya appears in Bas. P. ch. 46; Mallikārjuna Paṇḍita also in 46, 36. P. xlii, note: That the Tuḷu country is called Caṇara i.e. Kannāḍa (Karnāṭa) is also founded on the Kannāḍa dynasty of Vidyānagari having ruled there. Cf. p. lix. and Ind. Ant. ii., 353. P. I: The term “bolla” is met in Bas. P. 59, 40. P. iv: “Terasa” together with the shodaśagaṇa is mentioned in Bas. P. 54, 76. Ps. lvi. and lvii: In Bas. P. ch. 9, 36-48 Basava calls, among others, the following his illustrious people (mahanta, v. 49, as being śaivas): vāgīśa nayinār (i.e. ayyār, master), jñāna sambandhi, kulačāri, keśi rāja, the guitar-player mādi rāja, māle rāja (also 47, 36), paṇḍita ayya, ekānta rāma ayya, and kōḍagūsu (also ch. 14). Ps. lviii. and ix: In p. 66 of his C. T. Mr. Brown refers Mummadī Praudha R. to 1435-1480 A. D. Ps. lxii. and lxiii., the two dāṣapadas: A. चित्कृसिद्ध वायसराय चित्तजनय्यन दद्यमुक्तियोलगकारी मुददि चित्कृसिदरु || पल्ल || एरिदरतुक्केरु भैदिसि सूर्यमुंडलव | सारी सत्यलौकारी संभूमुदिद | भौलरनेमुदंगकहले सुरियि हौपिन वा ते | आरतियनेत्रिदरु सुररंगनेयरेल्ल || 1 || विजन्ब-संवत्सरदल्ल विजयनगरदल्ल | वालुगुण-बहुच-उपति-श्रीवारदल्ल | बिज्ञां जावदेलम्मू कुलतु सिंहासनदि | नालाहुनारायणनेंदु करव मुगदरु || 2 || भृत्यैलदल्लरी उकुतिसात्मिकरी अ विभांक (अक्षलंक?) चरितेय अनुमित्तानंतारिविभांकचरितेय असिमित्तानंता (अ श्रीमैत्तनंता?) पुरंदरविट्टुलन बुल्गी चित्कृसिदरु || 3 ||

B. तेरळदरु वैकुंठके दासरु तेरळदरु वैकुंठके || पल्ल || रक्ताश्च-नाम-संवत्सरद पुर्ण-बहुच अतिकयदमावासैयुंदरवर || 1 || अच्छ गृष्णकैयरु आरतियनेत्रु लु अच्छ कारीदेगति-साविप्पैद ताव || 2 || वैकुंठके भौमिगै नामल्लि सप्तपानव वा द्वि भृत्यैलगव त्तैरी || 3 || गुरु मुद्यपति-विलन सूरिसुत्तु पुरंदरदासरु मेरिदु वैकुंठके तेरळदरु वैकुंठदासरु || 5 || There is no v. 4. P. lxiv., No. 21: It is necessary to add that the Purāṇa treats of the sayings and doings of Basava's nephew Caṇna Basava whose miraculous birth at Kalyāṇa of Basava's sister (Caṇ. Bas. P. 3, 31 seq.) Nāgalāmbē (Nāgalāmbikē, Nāgāmbē) is already referred to in Bas. P. ch. 7. Jainas use to say that Caṇna Basava was the illegitimate son of Bijjala and Basava's sister. P. lxviii: Drākshārāma is called Dākshārāma in Bas. P. 58, 34; see the peculiarity mentioned in p. xiii., note 4. P. lxxiv: Regarding the Bāliyā treasure compare Dr. Burnell's statement in p. liii., note 9. P. lxxx: The verses from the Aksharamālā are in Ragalē, the scheme of each being: 4.4.4.4\*4.4.4.1.

P. 20, No. 50, add “v. 183.”

P. 22; cf. p. vii. List of 45 lands that are adduced in Basava Purāṇa, 6, 18. 19, as containing Saivas: lála, mālava, sindhu, simhaṭa, gauṭa, gurjara, muru, magadha, pāñcāla, matsya, kuraṅga, vaṅga, kāliṅga, baṅgāla, kālava, andhra, turushka, kuru, nepāla, kuntala, kukura, barbara, čola, pāṇḍya, tuluva, malēya, malēyāla, karnāṭa, cāru, kōṅkaṇa, pallavaka, hammīra, jālāndra, dravīla, kāśmīra, bāhlika, bhoṭa, bhū, kāmbhoja, kannoja, sūrasena, varāla, kharpara, pāriyātra, kerala. (Here Veṅgi is not mentioned, but Pallavaka occurs. In the list of Rottler that has been taken from Beshi's čatur akārādi nighaṇṭu of about A. D. 1729, Veṅgi and Pallava are met.)

List of the čappanna lands that are adduced in Caṇna Basava Purāṇa, 6, 48. 49, as containing Saivas: aṅga, malēyāla, mālava, magadha, barbara, kāliṅga, kāśmīra, kōṅkaṇa, sindhu, hammīra, vaṅga, hōyisala, tulava, čola, cārama, pāṇḍya, yavana, samvīra, matsya,

1) Cf. Murdoch p. lxxxvi.

baṅgāla, jaina, bonēga (conēga or jonēga?), sagara, haiviga, tēluṅga, gurjara, gauḷa, nepāla, saurāshṭra, siṅgaḷa, draviḍa, kāmbhoja, lāṭa, pañcāla, vaidarbha, kuma, kukura, karahāṭa, karpara, yavantika, pāriyātra, karṇāṭa, kosala, manda, bhadra, kuntala, mahājīnaka, videha, bhoṭaka, turushka, öddiya (Orissa), pārasika, mahāghoṭaka, pulindaka, strīrājya, kōngu, mārāṭa. (Neither Veṅgi nor Pallava.)

List of the cappa nna lands in Nijaguṇa's Vivekācintāmaṇi (prose): aṅga, vaṅga, kaṭinga, tēluṅga, kōṅga, lāṭa, baṅgāla, čola, kerala, gauḷa, pāñcāla, simhala, kuntala, nepāla, malayāla, tulava, saindhava, kōṅkaṇa, kuru, magadha, matsya, vidarbha, kosala, śūrasena, kāśmīra, mahārāshṭra, karṇāṭa, kirāṭa, turushka, saṅkara, barama, trigarta, nishadha, madhya, jaina, barbarā, bāhlīka, lāṭa, čaina, karāla, odra, ghūrjara, kāmbhoja, saurāshṭra, sauvīra, pāṇḍya, hūṇa, yavana, mlečcha, haihaya, āryāvarta, bhoja, dvaipa, amaraka, uttarakuru, graiti. (Neither Veṅgi nor Pallava.)

P. 23, No. 55, before the Akkaras, insert "Madanavati (v. 311)".

P. 24, after v. 69 of the text, H. and Ra. have the following two verses, the first being somewhat mutilated:

ಕೊಂಡಂ

ಭಂದಮನಣಿಯದನೋಂದುಂ [ನೋಂದುಂ]  
ಮುಂದಿದಾರ ತಾಳಮನವಣಿಯದ ಹಾತು |  
ಬಂದುದಗೆದೆವನನುಡಿಯು  
ಶೋಂದಕ್ಕುಂಬಾರ್ತಿಯಲ್ಲ ಕೇಳ ಇಂದಮುಖೀ ||

ಉತ್ತರಾಲಿ

ಭಂದಮನೋಂದದೊಂದದನೋಂದುಗಳೇ ನೆಟಿ ಕಾಸ್ಯಲೋಕದೊಳ್ಳ  
ಸಂದಯಮಿಲ್ಲ ಭಂದಮಿನೆ ಪ್ರವರ್ತಪರಂ ನೆಟಿಯೋಂದಂದು ನಿಃ : |  
ಸಂದಯಮಪ್ಪುಂದೋಂದುವ ಪದಂಗಳಿಗೆಲ್ಲ ದೆಯಂ ವಿಚಾರಿಸಲ್  
ಭಂದಮನೋಂದಿಯೋಂದುಮಳಿಂಬಿವನಂಬುಜಾನೇ ||

P. 27. In writing the foot-note 2, the editor entertained the opinion that Rb. really was a work of Nāgavarma. But as this is more than improbable, the remark about the different readings loses somewhat of its importance; and the vr̥ittas only extant in Rb. are foreign to N.'s work.

P. 28, note 3. From what at first sight seemed to be a Maṅgala verse of Rb. the editor afterwards has learned that Rb.'s Pratishṭhā includes also the Surataru, and a Nāmāṅka which as to form is like the Kāmāṅga.

P. 53, No. 174, add to the scheme: or eight Iambus'.

P. 55, No. 182, add to the scheme of the Mallikāmālē: or Trochaeus, Dactylus; Trochaeus, Dactylus; Trochaeus, Dactylus; Trochaeus, a long syllable.

P. 75, note 3, add to Mr. Colebrooke's statement: Weber p. 425.

P. 94. About the Duvayi see p. xvi.

P. 102. We adduce two of the four verses that in our copy of Nāgavarma's Nighantu, the Vastukosha, are marked as Akkaras; it is difficult to say how far their scheme is correctly represented by their present forms.

ವದನವಾನನಮಾಸ್ಯಂ ಮುಖಿಂ ತುಂಡಂ ಲಪನಂ ಪಕ್ಕೆಂ ಮೊಗಕ್ಕೈ ನಾಮಂ  
(ರದನ)ದಂತಂ ರದಂ ದಶನಂ ವ್ಯಜಂ ನಾಲಗೆ ರಸಣ್ಣಿ ಜಿಹ್ವೆ |  
ಕದಪು ಗಲ್ಲಂ ಕಪೋಳಂ ಗಂಡನಳಂ ದಂತಭ್ರಾದಾರ್ಥ್ಯಯಮಧರಮೋಷ್ಟಂ  
ತಮಪೇತಮಂತಮು ಸೃಕ್ಷಯಾಧಿಫಾನಕಮಧರದದಸಳಂ ಚೆಬುಕಮೆಂಗೆ ||  
ಬಂದು ಸಾಮಜನೋಂದು ತೇರ್ ಮೂಳಕ್ಯಮೆಯ್ದ ಕಾಲ್ಗ್ರಿ ಪತ್ರಿಯಕ್ಕುಂ  
ಸಂದ ಪತ್ರಿ ಮೂಳಿಗಾಗೆ ಸೇನಾಮುಖಿಂ ಮೂಳಿಂ ಗುಲ್ಮಂ ಮೂಳಿ ಗುಲ್ಮಂ |

ಕೈಷಿಂದು ಗಳಮವ ಮೂರು ವಾಹಿನಿ ತತ್ತ್ವಯಂ ಪೃಥನಾಜ್ಯೇ ಪೃಥನೆಗೋ ಮೂ  
ಉತ್ತಿಂದ ತೋಣಿ ಚಮು ಮೂರುಮನಿಂಚಿನಿ ಪತ್ತನಿಂಚಿನಿಯಕ್ಕೆ ಹಿಂಡಿನಿಕ್ಕುಂ ||

P. 108, No. 282: Mr. Brown has an Ela (ಏಲ) in his Dictionary: "a hurra, or hoop; a carol, or catch: such as this, ಏಟೀಗಟ್ಟಗುಡಿಕೇವತಾಂ ಯೀರುವಸ್ತೇರೂಡಾಪೋದಾಂ | ಓ ಓ ಗೊಲಭಾ ವೊ ||" i.e. — — — — — \* — — — — — | — — — — — || or 40 Moras.

In the Bengaluru edition of the Saranatalilamrita p. 118. 119. 170. 171 there appear verses called Yāla (i.e. Ela), e.g. ಇಪ್ಪರಿಂದೆ ಫಣತೆವಡೆದು | ಅಪ್ಪತ್ತೆಲವ ಸರಿಬತ್ತಿ | ಅಪ್ಪತ್ತು ಅಲ್ಲದೆ ಬಯಲನ್ನೆಡಿತು \* ಬೆಳಗುವ ಜೋತಿ | ಅಪ್ಪಮೂರ್ತಿಯೋಳಗೆ ಬಿರದಿತು || i.e. — — — ಅಪ್ಪಪಪಪ | — —  
— ಅಪ್ಪಪ | — — ಅಪ್ಪಪಪ — — ಅಪ್ಪಪಪ — — | — — ಅಪ್ಪಪಪ — — || or 12. 12. 22. 14; or 60 Moras.— ಕೆಟಿತು ಕಲ್ಯಾಣವಿನ್ನು | ನಪ್ಪವಾಗಿ ಹೋಗುತ್ತಿದೆ | ಸೃಷ್ಟಿಯೋಳಗಳ ಶರಣರ್ಲರು \* ಅಲ್ಲಮುಪ್ಪಭುವೇ | ಇಪ್ಪಲಿಂಗದೋಳಗೆ ಬಿರದಿತು || i.e. 12. 12. 22. 14.— ಬಂದು ದಿನ ಬಸವರಾಜನು | ಬಂದು ಹೋಲಗೊಳು ಅಲರಲು | ಪೊಂದು ಕೌತುಕವನೇ ರಣಿದ \* ಬಿಜಾಳರಾಯನು | ಇಂದುಧರನು ತಾನೇ ಬಲ್ಲನು || or 12. 12. 22. 14.

Ps. 95-II5. 126-I30. Facsimile of MS. K., belonging to the recension of M.

ಶ್ರೀಗೆ ಸುಖಿವಿವನಮಲ್ಲಿಗನುಪಮಭುವನಭವನಸಭಕಂ ಶ್ರೀಸೂಖ್ಯಾಗಾರಜಗದ್ವಿಂದಿತನೀಗೆ ನಾಗವಮರಗನುಪಮಸುಖಮಂ || ಅಣವಜಾತಾನನೆ ಸಂಪೂರ್ಣತೆಯಂ ಸರೆಲ-ವಿಷಯ-ಭಾಷಾದಿಗಳಂ ನಿಣಯವಾಗರುಪಿದನಾಂ ಕನಾರ್ಚರಕ-ಭಾಷೆಯಂದಮು ಕೇಳ್ಳ ಪೇಳ್ಳಿಂ || ಎರಡುಂ ಮೂರುಂ ನಾಲ್ಕುಂ ಗುರುವಿಪ್ಪ ಸ್ತಾನವಾಗೆ ಯುಗ-ಗಜ-ಧರಣೀಶ್ವರ-ಪರಿಸಂಭ್ರೇಯವಕ್ಕುಂ ಸರಸಿಜಭವ-ವಿಪ್ಪು-ರುದ್ರ-ಸಂಜ್ಞಿಗಳಂದಂ || ಅದೆಂತನೆ || ಬ್ರಹ್ಮಗಳಮೆಂತಿಂದೆಡಿ | ಯಂತುಂ | ನೆಗಳ್ಲುಂ | ನಾರಿ | ಧರಿಗೆ | ಇಂತುಂ | ನೆಸರುತ್ತಿ | ಧರಿಗೆ | ಇದಿ ಬ್ರಹ್ಮಗಳಂ || ವಿಪ್ಪುಗಳಮೆಂತಿಂದರೆ | ನೋವಿಂದಂ | ಮನದಾಳ್ಳಂ | ನಾಂಗಂ | ಪರಹಿತಂ | ಸಂಸಾರಿ | ನರಕಾರಿ | ಶ್ರೀಪತಿ | ಮುರರಿಪ್ಪ | ಇವು ವಿಪ್ಪುಗಳಂ || ರುದ್ರಗಳಮೆಂತಿಂದರೆ | ಗಂಗಾಧಾರಂ | ಗಿರಿಜಾನಾಭಂ | ನಿಂಲಕಂತಂ | ಪ್ರಘಳಲಪ್ಪುಂ | ಕಾವಾಂತಕಂ | ಪ್ರಮಥಾಧಿಪಂ | ಶೂಲಧರಂ | ಪುರಮಥನಂ | ಕಂದವಾರಿ | ಮುದನಧ್ವಿಂಸಿ | ಚಂದ್ರವೋಳ | ಭೂಜಗಧಾರಿ | ಭೂಲಾಗ್ರಣ | ತ್ರಿಜಗದ್ಮರು | ಕಾಮರಿಪ್ಪ | ಮುದನರಿಪ್ಪ || ಇನ್ನು ಗಳಂತ್ರಂ | ಕರಪುರವಾಧಿಯಾಗೆ ಗುರುವಾಗಿರೆ ಶ್ರಾದುರುವಿಂದದಸ್ತವಾಗಿರೆ ಲಘು-ಯುಗ್ಂದಂ ಕ್ರಮದಿ ಮುಂತೆ ಸಮುಂ ಕದೆ ಷಟ್ಟಿ ಬಿಂಣಿನೋಳ್ಳಿ ಬರೆ ಲಘುವಿಂದ ಮುಂತೆ ಬರೆ ಪಿಂತೆ ಸಮುಂ ಮೊದಲಿಂ ತಗುಳ್ಳಿ ಪಂಕರುಹದಳೇ ಹೈಸಿ ಗಳಮನಿಂತಿಡು ಸರ್ವ-ಲಘುತ್ವಮಹ್ವಿಸಿಂ || ತ್ರಿವದಿಗು | ವಿಸರುಹೋಧ್ವನ-ಗಳಂ ರಸ-ದಶ-ಸ್ತಾನದೋಳ್ಳಿ ವಿಸರುಹನೇತ್ರಿ ಗಳಾನೆ ಬಕ್ಕಳಿದ್ವರು ವಿಸರುಹನೇತ್ರಿ ತ್ರಿವದಿಗೆ || ಭುಜಪಕ್ಕಿಯುಗಳಧಾಮವ್ಯಾಜವಾದಗೊಳಿಂಬಿ ಜನಿದರ್ಬಂ ರಸದೋಳ್ಳಿ ನಿಜ ಪೆಸರವಿಡೆಗೊಳಿಂಬಿ ಜಗಳಮುವಾದಡುವಿ ಜಿತ್ರುಂ ಕೆಳದೀ || ತುದಿಯೋಶ್ವರ ಗಳಮುಂ ವೊದಲಿಂ ಗಜಗಮನೆ ಪೆರಗಣಿಂದಂ ಚೆತ್ರುಂ ನುದಡೆಗೊಂತುಜಿತಂ ನಯದಂ || ಅಕ್ಕರಕ್ಕೆ ಅಪ್ಪುಣಂ || ಮೊದಲೇಳಿ ಜಗಳಂಗೋ ಕುಂದದೆ ಬಕ್ಕ ಮತ್ತು ಮೈಗ್ರಿದು ಗಳಂಗಳು ವಿಪ್ಪುವಕ್ಕುಂ ತುದಿಯೋಶ್ವಿಂಬಿ ತಾಣದೊಳಿಲ್ಲಿಯು ಕಂದರ್ವಹರಗಳಂ ನೆಲಿಂ ನಿಲಕ್ಕೆ ಪದಾಂತ್ಯದೊಳಿರದೆಂಬ ಸಂಭ್ರೇಯೋಳು ನಾಲ್ಕುಂ ಜಗಳಂ ಸಮವಾಯಮಪ್ಪದಕ್ಕುಂ ಸದಮಳೀಂದುನಿಭಾನನೆ ನಾಂಗನಿಷ್ಟುದೊಳಿಂತಿನು ಪಿರಿಯಕ್ಕುರಂ || ಸರಸಿಂಹದರಗಳ ಮೆರಡಜನುಮಲ್ಲಿ ನೆರಡಕ್ಕೆ ಮತ್ತುಂತಿರಿರಡು ಸ್ಥಾಂ ಬಂದಾಗಮಿಂತೊಪೆಯಂತುಬ್ರಹ್ಮಿಖ್ಯಾತಂ ಸರಸಿಜಲೋಜನೆ ದೊರೆವಿತ್ತು ಪೆಸರಿ ಧೂರೆಯಾಗಿ ಸಂದುದಿದುರುತರದೊರೆಯಕ್ಕೆರಮಿದನರಿಪ್ಪ ತೆರದಿಂದಂ ಕಾಂತೆ || ಜಲಜಸುಂಭವಗಳಮಕ್ಕೆ ಮೊದಲೊಳು ನಡುವಿ ಜಲರುಹೋದರಗಳವಕ್ಕೆ ಬಳಕ್ಕೆ ಕಾಮಾರಿ ಗಳಂ ತಿಲಕದಂತಿರೆ ಕದೆಯೋಳ್ಳಿ ಬಂದು ಅಂಕ್ಕೆ ಕಾಮಬಾಳಾವಳಿಯಂ ಪೋಗೆಯ್ದಿಗೆ ಗಳವಕ್ಕೆ ನಡುವಳಕ್ಕೆರಕ್ಕೆ ಪೆಸರಿಂತು ಸಬಿ || ವನಜಸಂಭವಗಳಕೆ ಮೊದಲೊಳಿತ್ತು ವನರುಹೋದರಗಳಯುಗಳಮವಕ್ಕೆ ರುದ್ರನದರಂತ್ಯದೋಳ್ಳಿ ಬಂದಕ್ಕೆ ನಾಲ್ಕು ಗಳಮನಿತುಮೆ ಸೆವ ಕದೆಯಕ್ಕೆರಕ್ಕೆ ವಾತ್ಯಗೋ || ತಡೆಯದೆ ಹರಿಯುಗಂ ಮೊದಲೊಳಕ್ಕೆ ಜಡೆಯ ಶಂಕರನೋರ್ವಂ ಕದೆಯೋಳಕ್ಕೆ ಮುಡರಿ ಕೇಳ್ಳ ಸುರರಣಮೆನಿಸಿದಕ್ಕೆ ಕಡೆ ಕಿರಿಯಕ್ಕೆರಕ್ಕೆದುವಿ ಲಪ್ಪಣಂ || ಯಳಿಯ ಲಪ್ಪಣಂ | ಅಜಪಕ್ಕಸುರವಜ್ರದೊಳಾರೊಳಪ್ಪಿ ಜಗದೊಳಿ ನಿಭವತಿ || ಷಟ್ಟದಿಯ ಲಪ್ಪಣಂ | ಮಂದರಧರಗಳ ಬಂದರಿ ಕದೆಯೋಳ್ಳಿ ಕುಂದದೆಹರಸಾ ಕದೆಯೋಳಿಗಳಂದುನಿಭಾನನೆ ಮುಂದಣ ಪದನಿಯಮಂ ಮೊದಲಾದಂದು ಷಟ್ಟದಿಯನಿಕ್ಕುಂ || ಅಕ್ಕರಕೆಯ ಅಪ್ಪುಣಂ | ಮುರರಿಪುಬ್ರಹ್ಮಂ ಮುರರಿಪುಬ್ರಹ್ಮಂ ಮುರರಿಪುಶಾಲಧರಂ ಸರಸದ ನಿಲ್ಕುಂ ಬಿಗಳಂಮಕ್ಕುಂ ನಿರುಪ

ಮಂದಾಪರಿಮಿತಿಪ್ಪಂತಿರೆ ಯತಿ ರುತು ಸುರರೋಳ್ ಬರೆ ತರಳಾಸ್ತಿ ಧರೆಯೊಳಗೆತ್ತುಕ್ಕರಮಿಸವಕ್ಕರಿಗೆ || ಈಪದ  
ದಿಯ | ಮದನನ ತಂಡೆಯ ಮುಂದುದಯನೆ ಕಂಬರನೋಳ್ ಪೊದವಿರೆ ಸಂದು ನೋಡಿದು ಸತಿ ಚೌಪದಿಗೆ | ಮಂ  
ದರಧರಗಳಮಿಸಬಿರೆ ಹೊದಲೋಳ್ ಹೊಂದಿರೆಯುಂ ಕಡೆಯೊಳಜಂ ಸಂದುದು ಲಕ್ಷ್ಮಣಮವನಿಯೊಳಿಂದುಂ ಭಂಡೋ  
ವತಂಸವದನೆ || ಮದನವತಿಯ ಲಕ್ಷ್ಮಣಂ | ಮದನನ ತಂಡೆಯ ಗುಣಮುಂ ವಿಷಯದೊಳಿರೆ ಗುರುವೋಂದೊದವಿರೆ  
ಪದಚೊಳುಮವರ ಹೊಲಪ್ಪಾದು ಗುರುಪದಮುಂ ವಿದಿತಮೆ ಜಂಂದ್ರಜತುಪ್ಪಾಯದಿಂದತ್ತಂಬುಜವದನೆ ಮು  
ದನಹರತ್ತತಯಂ ಹರಿ ಕಡೆ ಪಡೆ ಮದನವತಿ || ಗಣಿಯಮಂಗಳಗಣಿತಮೆನಲ್ಪ್ಪಡೆಗಳಿಯಪ್ಪದಿಪ್ಪತ್ತಿ ರದು ಮಾ  
ತ್ರೀಗಳಕ್ಕುಂ ಗುಣಯುತಿ ಮದನವತಿಗೆಂದುಂ || ೧೬ತಿಕೆಯ ಲಕ್ಷ್ಮಣಂ | ಎರಡಾರೆನಿಪ ಸಂಜ್ಯೇಯೋಳ್ ಬರೆ ಬ್ರಹ್ಮ  
ನುಳಿದೆಗಳೊಳು ವಿಪ್ಪಾ ಮುಂದರೆ ಮುಂದಣ ಪದಂ ಮುನ್ನಿನಂತರುತರಂ ೧೬ತಿಕೆಗಂತಕ್ಕುಂ ಸವೀ || ಉತ್ಸಾ  
ಹಲಕ್ಷ್ಮಣಂ | ಜಯದವತ್ತಾಕ್ಷರಧವಳಪ್ಪಯೋಗತರವಾದುದೆಲ್ಲವಂ ಪೇಳಿ ನಿಂಣಯಮಾಗಿರೆಯುಂ ಪಟ್ಟತ್ಯಯ  
ಮುಂ ಜಿಲ್ಲ್ಯಾಗ ಪೇಳ್ಯೇನಂಬುಜವದನೆ || ಪಟ್ಟತ್ಯಯಂ || ಶ್ಲೋಕಾ || ಪ್ರಸಾರೋ ನಪ್ಪು ಉದ್ದಿಪ್ಪಾಯೇತದಾಖ್ಯಾದಿಲ  
ಗಕ್ಕಿಯಾ | ಸಂಖ್ಯಾನಾಮವ್ಯಯೋಗಾಚ ಪಟ್ಟತ್ಯಯಮಿತಿ ಸ್ತುತಃ || ನಪ್ಪುಕ್ಕೆ | ಹೊದಲೋಳ್ ಭಂದದಿಂದಿಸೆಯ  
ತೆಕ್ಕದ ಕೆಟ್ಟುದು ವೃತ್ತಮೆಂದು ಪೇಳ್ಯುದು ಬಗೆ ಬಂದಡಾಗಳವರಂದಮನಧರ್ಶಿ ಬಿಷ್ಪೆಟ್ಟು ಕೊಳ್ಳ್ಯಾದು ಸಮಭಾ  
ಗಮಯ್ಯಾದೆ ರಾಸು ಯಥಾರ್ಥತೆ ಬಿಂಬಿವಿಟ್ಟು ಕೊಳ್ಳ್ಯಾದು ಗಡ ಸೂತ್ರಮಿಂತಾ ತೆರದಿ ಕಾಳ್ಜ್ಯಾದು ನಪ್ಪಮನಂಬು  
ಜಾನನೆ || ಇನಿತರ ಭಂದವಿಂಬನನೆಯ ವೃತ್ತಮದೆಂತುಟದೆಂಬ ತೆಕ್ಕಮಂತನಿತನಯಧಿಸಲ್ಪ್ತಿ ಲಘುತವ್ಯಾಘಮಕರ  
ದೊಂದನೊದಿಂದರ್ಥನಿತೆಯಿ ಬಿಂಬಿವಂ ಗುರುವನೊಳಿತ್ತಿ ನಪ್ಪಮಾಯ್ಯಾನಿಂದ ವೃತ್ತಮಿಂತಾ ತೆರದಿ ಬಪ್ಪುದು ತಪ್ಪುದಿದಂ  
ಬುಜಾನನೆ || ಉಡಿಸ್ತಕೆ | ನೆಗಳಾನತಪದಾಂತ್ರಾಮೆಯ್ಯಾದಿನೆಗಂ ಸಂಖ್ಯಾತಮುಂ ಸೂತ್ರದಂ ದ್ವಿಸುಣಂಗೆಯ್ಯಾ  
ಲಘು ವಜ್ರಂಗಳಿದೆಯೋಳ್ ನಿಂದಂಕ್ರಮಂ ಕೊಡುಮೆಲ್ಲನೆ ಮತ್ತೊಂದನೆ ಕೂಡಿ ಬಿಷ್ಪೆನಿಡೆಯೋಳ್ ನಿಂದಂಕ್ರಮಂ  
ಬಿಟ್ಟೊಡ್ಡಾ ನೆಗದುದಪ್ಪುವಿಧಾನಮಿಂತಾ ತೆರದಿ ಕಾಳ್ಜ್ಯಾದು ನಪ್ಪಮನಂಬುಜಾನನೆ || ಪದಿಯದ ಭಂದಮಿಯಿದೆಯೊಳುಮೆ  
ಕೆಟ್ಟುದಿದಂಬ ವೃತ್ತಮಂ ಪದೆಬಗೆ ಬ ದೊಡಾಗಳವರಕ್ಕರಮಂತವನಧರ್ಶಿಸಿಟ್ಟುಸಂಹುದೊಳಿಸೆರಿ ದಿಂದಾಗಳಿದ ಲಿ  
ಖಿದೆಳಾಗಳಿಯೊಪ್ಪುವಿಟ್ಟು ಕೊಳ್ಳ್ಯಾದು ಗಣಸೂತ್ರಮಿಂತಾ ತೆರದಿ ಬಪ್ಪುದು ತಪ್ಪಿದಂದಂಬುಜಾನನೆ || ಏಕದ್ವಿಲಗ  
ಕ್ಕಿಯಿ || ಅನುಗತನೊಂದರಂಕ್ರಮನೆ ಜಂದದ ಲೆಖದೊಳಂಕವಿಟ್ಟು ಮೆಲ್ಲನೆ ಬಳಕೊಂದಸಿಟ್ಟು ಬರೆಕೂಡುವದೊಂದ  
ರೊಳಿಂದನೆಯಿ ಮುನ್ನಿನ ತೆನಂತೆ ದಂತಳರಿಪ್ಪುದು ತತ್ತ್ವಮನೆಯ್ಯಾವಂನೆಗಂ ವನಜದಳಾಯತಾಪ್ಪೆ ನೀನ  
ರಿಪ್ಪದೆಕ್ಕಯುಗಕ್ಕಿಯಿ ಲಘುಕ್ರಮಂಗಳಂ ಶ್ಲೋಕ ಶ್ರೀನಾಗವಮ್ರಂ ಸಂಪೂರ್ಣಂ || ಶ್ಲೋಕ ಕರಕ್ಕೆತಮಪುರಾಧಂ  
ಕ್ಕುಂತುಮೆರ್ಹಂತಿ ಸಂತಃ || ಶ್ರೀರಸ್ತು ||

P. 130, note 5, (see Addenda):

ಜಂಪಕ ಮಾಲೆ (corrupt.)

ಇನಿತು ಪ್ರಮಾಣದಮು ಕೆಟ್ಟುದು ಕಂದಮುದಂದು ಬಕ್ಕುಮಿಂ  
ಬಿನೊಳಿದೆಬಳವಿತ್ತು 1) ಗಣಸಂಜ್ಯೇಯನೊಂದನೆ ಕೂಡಿ ಲಬ್ಧಿ ದಿಂ |  
ಜನನುತ್ತೇಷಿದಂದಮುರಿದೀ ಗಣಮೆಂದದನಿಟ್ಟು ಕೊಂಡು ಮೊಂ  
ನಿನ ತೆಱಿದಂದನಿತ್ತು ಪದಿನಾಲ್ಪ್ತ ಗಣಂಗಳಮೆಯ್ಯಾವನ್ನಿಗಂ ||

1) ನೆಬಬಲೆ

ಮಹಾಸ್ರಗ್ರಹಿ (cor.)

..ಂಂ ಕಾಳ್ಜ್ಯಾದೀ ಕಂದದ ಪರಿಮಿತಮುಂ ಪೇಳಿ ನಾಲ್ಕೊಂದು ಬೇಗಂ  
ಪದಿನಾಣುಂ ತಾಣದೊಳು ಪಟ್ಟುವ ಗಣತತಿಯಂ ತಮ್ಮೊಳೊಂದೊಂದನಾಯ್ತು 1) |  
ದದ ಮಾತ್ರ ಲ್ಯಾಲಿ ಕಂಡಾ ಗಣದ ಕೆಳಗೆ ನಿಂದಾ ಗಣವ್ಯಾತಮುಂ ತ  
ಪ್ಪದೆ ಬಕ್ಕುದಿಪ್ಪಮಿಂತೀ ತೆಱವನಣಿಪದಂಭೋಜಪತ್ರಾಯತಾಪ್ಪೇ ||

1) ಪ್ರಾ

ಜಂಪಕ ಮಾಲೆ (cor.)

ದವಸಕರಾಂಬುಧಮರುದಂಬರಭೂಮಿಕಾಂಕವಹಿಂದಿಯಿಂ  
ಬಿಪ್ಪ ಮೊರೆಕೊಂಡು ಬಂದ ಗಣಮೆಂಟಣಿಂಬಳಿಂ ನೆಗಳ್ಧ ಕರನಾದಿಯಾ |

గವನೆಣಸಿಟ್ಟು ಲೆಕ್ಕಮನುಷಂತಿದು ತಪ್ಪದೆ ನಾಗವರ್ಮನಿಂ  
ಭುವನದೊಳಂ ಉತ್ತಿ<sup>1)</sup> ಕಲ್ಲುಮಣಿವಂತು ಮನೋಹರಮಾಗೆ ಮಾಡಿದಂ<sup>2)</sup> ||

1) ಚುವನದೊಳಂ (a blank) 2) ವಾಡಿದದಿಂದಂ

ಕಂಡಂ (cor.)

ಪದಿನಾಣು ಕಲ್ಲುನೋಳಿಯ  
ವೊದಲಿಂ ಬರೆಟ್ಟು ಮೂಣು ಸೂಳಿತ್ತಿ ಮನೋ |  
ಮುದರ ಗಣಮನೆರಬಿರದಾ)  
ಪದಮೋಳಿನಿಂ ಪೇಳು ದಂಟ್ಟು<sup>2)</sup> ಕಲ್ಲ ಇನಬಲೇ||

1) ಮುದದಿಲಾರ್ಥಮೆರದ 2) ಧಟ್ಟು

ಕಂಡಂ (cor.)

ಪ್ರಣಥನರನಾಥ<sup>1)</sup> ಸೆಡೆಯಡಿ  
ಮಣವ್ ಪರಿದೆಯ್ಲಿ ಸಂದರಂ<sup>2)</sup> ನಿಂಗೆವಿಷ್ಯೆ |  
ಸೌಸಿ ಬರೆ ಕಂಡು ತಡೆಯಡಿ  
ಹಣಮ್ ಮನೆರೆದರನೆ ಕೊಂಡು ನೆಲು<sup>3)</sup> ತುಂಗಯಾ ||

1) ಪ್ರಾಥನದನಾಥ 2) ಸಂಧರಂ 3) ಮನೆಗೆದರನೆ ಕೊಂಡುಗೆಲಾ

ವಚನಂ

ಅಲ್ಲಿಯೆ ಪರಜನಬಂದಂ ಗೋಮಾತ್ರಿಕಂ (-ಮೂತ್ರಿಕಂ) ಸರ್ವತೋಭದ್ರವದಕ್ಕರಂ ಷಟ್ಟದಂ ಶ್ರಿವಿಷ್ಣಿ ಇತು:  
ಪದಿಯೇಳಿ ವೊಪಲಾಪ್ಯೆದು ಸೂವಿರದೆಂಟುನೂಣು ವೃತ್ತಿಜಾತಿಯ ನಾನಾಭಂದಗಳಕ್ಕೂಂ || Then follows the  
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ಗುಣಸಾಂದರ್ಭ, guṇasaundara. Name of a vritta. 176.

ಗುರು, guru. Long; a long metrical syllable. 25-34. 135. 230. 244. 245. 287. 290. 293. 297. 298. 311. 314. 339. 341.

ಗೈಯ, geya. Name of a vritta. 73.

ಗೋವಿಂದಂ, govindam. The Can. foot ———. p. 96.

ಚೆತುರೋದಾಮು, caturoddâma. 138 (?).

ಚತುಷಪದಿ, catushpadi. Name of a pure Canarese metre. p. 23. Cf. čaupadi.

ಚನ್ದ್ರ, čandra. The foot ——. 80. 87. 103. 129. 163. 173. 179. 203. 237. 247.

ಚನ್ದ್ರಧರ, čandradhara. Sign for a long syllable. 129. 184. 247.

ಚನ್ದ್ರಮಾಳಿ, čandramauli. The Can. foot ——. p. 97.

ಚಂದ್ರಿ, čandri. Name of a vritta. 156.

ಚಂದ್ರಿಕೆ, čandrikê. Name of a vritta. 137.

ಚಂದ್ರಿಕೆ, čandrikê. Name of a vritta. 156.

ಚಂಪಕ, čampaka (*i. e.* čampakamâlê). 230.

ಚಂಪಕಮಾಲೆ, čampakamâlê. Name of a vritta. 206. 230.

ಚರಣ, čarâna. A verse-quarter. 38. 269 (?).

ಚರಣ, čarâna. A verse-line. 318-320. 324. 326. 327. 331. 335.

ಚಿತ್ರ, čitra. Name of a vritta. 100.

ಚಿತ್ರ, čitra. Name of a vritta. 103.

ಚಿತ್ರ, čitra. Name of a pure Canarese metre. 300.

ಚಿತ್ರ, čitra. Name of a pure Canarese metre. 301.

ಚಿತ್ರಪದ, čitrapada. Name of a vritta. 112.

ಚಿತ್ರಪದ, čitrapada. Name of a vritta. 129.

ಚಿತ್ರಲತೆ, čitralatê. Name of a pure Canarese metre. 301.

ಚಿರಮೃಂಘಾಣಕ, čirampramâṇika. Name of a vritta. 114.

ಚೂತಕುಜ, čutakuja. Name of a vritta. 213.

ಜೀತೋಜಾತ, cetojâta. Long. 102. 127.

ಚೌಪದಿ, čaupadi. A kind of Ragâlê. 272. 273.

ಚೌಪದಿ, čaupadi (čaupadigê). Name of a pure Canarese metre. 68. 309.

ಘನ್ದ, čhana. Prosody. 22. 23. 207; a metre-type. 342. 344.

ಘನ್ದಸೆ, čandas. A metre-type. p. 23. 72-227.

ಘನ್ದೇವತಂಸ, čandovatamsa. Name of a pure Canarese metre. 68. 310.

ಜ, ja. The foot ——. 24. 29. 34. 35. 288.

ಜಗತಿ, jagati. Name of a type of metres. 21. p. 23. 147-162.

ಜಗದ್ವಂದಿತ, jagadvandita. Name of a vṛitta.

184.

ಜನೋದಯ, janodaya. Name of a vṛitta. 81.  
ಜಲ, jala. The foot ——. 28. 32. 35. 96. 155.

202. 218.

ಜಲನಿಧಿ, jalanidhi. The number 4. 178.

ಜಲೋದ್ಧತೆ, jaloddhatē. Name of a vṛitta. 160.  
ಜಳಜಸಂಭವಗಣ, jalajasambhavagāṇa. A class  
of pure Canarese feet. 304.

ಜಳರುಹೀದರಗಣ, jaḷaruhodaragāṇa. A class  
of pure Canarese feet. 304.

ಜಾತವೀದ, jātaveda. The foot ——. 105.

ಜಾತವೀದನ, jātavedas. The foot ——. 152.

ಜಾತಿ, jāti. A branch of language. p. 22; a  
metre that does not belong to the twenty-  
six chandas'. p. 23. 284 (?); a peculiar  
class again. p. 23, note 2. p. 95 (?); a type  
of metre (*i. e.* chandas). 69. Cf. sarvavisha-  
vabhāṣhājāti.

ಜಾತಿಗಾದೆ, jātigādē. Name of a Mora-metre.  
253.

ಜ್ಯಲನ, jvalana. The foot ——. 202.

ಜ್ಯಾಲೆ, jvälē. The foot ——. 92. 194. 207.

ತ, ta. The foot ——. 24. 29. 34. 35. 106.  
ತನಮಧ್ಯ, tanumadhyē. Name of a vṛitta. 96.  
ತನಿ, tanvi. Name of a vṛitta. 218.

ತರಂಗಮ, tarangama. Name of a vṛitta. 208.

ತರಳ, taraḷa. Name of a vṛitta. 198.

ತಾಳ, tāla. Beating time in music, that for in-  
stance occurs for the Ragalēs. 254 (trivudē  
tāla. 274. 275; eka tāla 277-280); (for the  
Āryēs, Weber p. 289); and for the Shaṭpadis  
(jhampē tāla, 324; trivudē tāla, 332).

ತಾಳ, tāla. Name of a jāti vṛitta or of jāti  
vrittis. p. 23.

ತಾಳಗಳನೆ, tālaganānē. The counting of the  
tāla. 254.

ತಿಲಕ, tilaka. Name of a vṛitta. 88.

ತಿಲಕ, tilaka. Name of a vṛitta. 96; cf. 217,  
note.

ತಿವದಿ, tivadi (*i. e.* trivadi, tripadi). Name of  
a pure Canarese metre. 68. 299.

ತುರಂಗಪ್ರಾಸ, turangaprāsa. A kind of allitera-  
tion. 42.

ತುರಂಗಮ, turangama. Name of a vṛitta. 208.

ತುರಗವ್ರಾತ, turagavrāta. The number 7. 212.

ತೇಜ, teja. The foot ——. 104. •

ತೊಟಕ, totaka (*i. e.* relating to a garden).

Name of a vṛitta. 148.

ತೋಯ, toyā. The foot ——. 33. 36. 92. 94.  
126. 154. 177. 207. 217. 233. 252.

ತ್ರಿಜಗದ್ಗರು, trijagadguru. The Can. foot  
——. p. 97.

ತ್ರಿದಶ, tridaśa. The foot ——. 100. 173. 179.  
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ತ್ರಿಪದಿ, tripadi. Name of a pure Canarese metre.  
p. 23. 299.

ತ್ರಿಪದೋನ್ನತಿ, tripadonnati. Name of a vṛitta.  
247.

ತ್ರಿಪಾಸ, triprāsa. A kind of alliteration. 64.

ತ್ರಿಯಂಬಕ, triyambaka. Sign for a long syl-  
lable. 29.

ತ್ರಿವದಿ, trivadi. See tripadi.

ತ್ರಿವಳಿ, trivali. See tripadi.

ತ್ರಿವುದೆ, trivudē (*i. e.* triputē). A kind of tāla.  
274. 275. 332.

ತ್ರಿಷ್ಟುಭು, trishṭubh. Name of a type of metres.  
p. 23. 132-146.

ದಡ್ಡಕ್ಕರ, daḍḍakkara (*i. e.* heaped or thick  
letter). Double consonant. 27. 43.

ದಂಡಕ, dandaka. Name of a vṛitta. p. 23. 231.

ದಂತಿ, danti. The number 8. 185.

ದಿಕ್ಕರಿ, dikkari. The number 8. 220.

ದಿಗಂತ, diganta. Name of a vṛitta. 74.

ದಿಗಂತಿ, digdanti. The number 8. 151.

ದಿನಕರ, dinakara. The number 12. 223.

ದಿನನಾಥ, dinanātha. The number 12. 205. 216.

ದಿನಪ, dinapa. The foot ——. 119. 183.

ದಿನಪ, dinapa. The number 12. 248.

ದಿನಾಧಿಪ, dinādhipa. The foot ——. 133. 182.

ದಿನೇಶ, dineśa. The foot ——. 89. 131. 150.  
151. 163. 189. 194. 241.

ದಿನೇಶ, dineśa. The number 12. 200.

ದಿನೇಶಹಾಯ, dineśahaya. The number 7. 153.

ದಿವ, diva. The foot ——. 202.

ದಿವಸಕರ, divasakara. The number 12. 186.

ದಿವಸಾಧಪ, divasâdhipa. The foot ೨—೨. 153.  
 ದಿವಸಾಧಪ, divasâdhipa. The number 12. 148.  
 ದಿವಾಕರ, divâkara. The foot ೨—೨. 150.  
 ದಿವಿಜ, divija. The foot ೩೦೦. 136. 138. 139.  
     182. 214. 217. 227. 237.  
 ದಿವಿಜಕಲ್ಪಲತೆ, divijakalpalatê. Name of a vritta.  
     237.  
 ದಿವಿಜಪುರ, divijapura. The foot ೩೦೦. 222.  
 ದಿಶ್, diś. The number 8. 137.  
 ದಿಷಾಕರಿ, diśâkari. The number 8. 198.  
 ದಿಷಾಗಜ, disâgaja. The number 8. 139. 153.  
 ದಿಷೇ, diśe. The number 8. 149.  
 ದೀರ್ಘ, dîrgha. A syllable with a long vowel.  
     27. 42. 43.  
 ದುವಡಿ, duvadi. See duvayi.  
 ದುವಯಿ, duvayi (i. e. dvipadi). Name of a  
Mora-feet metre. 282. 293-295.  
 ದುವವಿ, duvavi. See duvayi.  
 ದೇವ, deva. Sign for a long syllable (H., Ra. in  
v. 115).  
 ದೇವ, deva. The foot ೩೦೦. p. 12, note. p. 16,  
note. 36.  
 ದೇವರಮ್ಯ, devaramya. Name of a vritta. 97.  
 ದೇವಾಕ್ಷರ, devâkshara. The feet measured by  
the names of Brahma, Vishnu and Rudra.  
     340.  
 ದೇವಾಧಿಪಪುರ, devâdhipapura. The foot ೩೦೦.  
     207.  
 ದೇಶಿ, deši. The language of the Canarese coun-  
try. 16. Cf. adeši.  
 ದೈತ್ಯಾರಿ, daityâri. Sign for a short syllable.  
     202.  
 ದೊರೆ ಅಕ್ಷರ, dörë akkara. Name of a pure  
Canarese metre. 303.  
 ದೋಧಕ, dodhaka. Name of a vritta. 135.  
 ದೃತಪದ, drutapada. Name of a vritta. 154.  
 ದೃತಪೂರ್ವವಿಲಂಬಿತ, drutapûrvavilambita. Name  
of a vritta. 147.  
 ದ್ವಂದ್ವಪ್ರಾಸ, dvandvaprâsa. A kind of allitera-  
tion. 64.  
 ದ್ವಿಪ್ರಾಸ, dviprâsa. A kind of alliteration. 64.  
     65.  
 ಧರಣಿ, dharanî. The foot ——. 28.

ಧರಣೀಶ್ವರ, dharanîśvara. The number 16.  
     297.  
 ಧರೆ, dharë. The foot ——. 32. 202.  
 ಧಾತ್ರಿ, dhâtri. The Can. foot —. p. 96.  
 ಧಾತ್ರಿ, dhâtri. The foot ——. 33. 103. 128.  
     170. 188.  
 ಧೂಮಧ್ವಜ, dhûmadhvaja (i. e. agni or śikhi-  
braja). The number 3. p. 100.  
 ಧೂಜರಿ, dhûrjati. The Mora-foot —೦೦. 283.  
 ಧೃತಿ, dhriti. Name of a type of metres. p. 23.  
     194-197.  
 ನ, na. The foot ೩೦೦. 24. 29. 34. 35. 90. 93.  
     107. 108. 118. 122. 123. 147. 172.  
 ನ, na. The foot ೩೦೦೦ of the five Mora-feet.  
     288.  
 ನಗ, naga. The number 7. 229.  
 ನಗಹರ, nagahara. The foot ೩೦೦. 164.  
 ನಡು ಅಕ್ಷರ, nađu akkara. Name of a pure  
Canarese metre. 304.  
 ನನ್ದ, nanda. Name of a vritta. 89.  
 ನನ್ದಕ, nandaka. Name of a vritta. 86.  
 ನಭ, nabha. The foot ——. 218.  
 ನರಕಾರಿ, narakâri. The Can. foot ೨—೨. p. 96.  
 ನರಗ, naraga. Name of a vritta. 107.  
 ನರ್ಕುಟಕ, narkuṭaka. Name of a vritta. 193b.  
 ನವನಳಿನ, navanalina. Name of a vritta. 182.  
 ನಷ್ಟ, nashṭa. A kind of calculation. 342.  
 ನಾಕ, nâka. The foot ೩೦೦. 32. 33. 35. 126.  
 ನಾಕಿ, nâki. The Can. foot —. p. 96.  
 ನಾಕಿಗ, nâkigam. The Can. foot ——. p. 96.  
 ನಾಗ, nâga. The number 8. 229.  
 ನಾಗರಂಜಿತ, nâgaranjita. Name of a vritta. 205.  
 ನಾಂದಿ, nândi. A prayer or eulogium at the com-  
mencement of a work. p. 16, note.  
 ನಾಮಾಂಕ, nâmâṅka. Under this appellation  
the kâmâṅga appears in Rb.  
 ನಿಜ, nija. A short syllable. 42. 43.  
 ನಿಧಿ, nidhi. The number 9. 166. 170. 173. 196.  
 ನಿರುಪಮ, nirupama. Name of a vritta. 153.  
 ನಿತಿಕೆ, nîtikê (gîtikê?). Name of a vritta. 145.  
 ನಿಲಕಂಠ, nilakantha. Sign for a long letter.  
     89.

ನೀಲಕಂಡಂ, nīlakanṭham. The Canarese foot ——. p. 97.

ಪೆಂಕೆಜ, pankaja. Name of a vṛitta. 220.

ವೆಂಕೆ, pankti. Name of a type of metres. p. 23. 126-131.

ವೆಂಚಣಾಮರ, pañcācāmara. Name of a vṛitta. 187.

ಪಕ್ಷ, paksha. The number 15. 201. 210. 211.

ಪಣವಕ, pañavaka. Name of a vṛitta. 126.

ಪದ, pada. Verse. 37. 71 (rule). 240.

ಪದ, pada. Verse-quarter. 27 117. 135. 171. 174. 180. 184. 200. 214. 217. 222. 233. 234. 238. 253. 285. 293. 294. 302. 343.

ಪದ, pada. Verse-line. 314. 321. 322. 323. 325. 326. 328. 330. 335-337.

ಪದಚತುರಾಧ್ಯ, padačaturārdhva. Name of a vṛitta. 248.

ಪದ್ಮಭವಗಳ, padmabhavaṅgaṇa. A class of pure Canarese feet. 312.

ಪದ್ಮನಿಮಿತ್ತ, padminīmitra. The number 12. 213.

ಪನ್ನಗರಾಜ, pannagarāja. The number 1. 295.

ಪಯಸ, payas. The foot ——. 95. 170. 189.

ಪರಮೀ, paramē. Name of a vṛitta. 78.

ಪರಹಿತಂ, parahitam. The Can. foot ——. p. 96.

ಪರಿವರ್ಥನಿಪಟ್ಟದ, parivardhinishatpadi. 316. 334-336.

ಪಲಾಶದಳ, palāśadaļa. Name of a vṛitta. p. 51, note.

ಪಲ್ಲವ, pallava. Refrain. 37.

ಪವನ, pavana. The foot ——. 75. 100. 128. 163. 196. 218. 227.

ಪವನಾನ, pavamāna. The foot ——. 148. 233.

ಪಾದ, pāda. Verse-quarter. 41. 61; the vṛitta-headings. 100. 107. 130. 134. 147. 188. 224. 239. 240. 250. 252. 289. 291. 300.

ಪಾದ, pāda. Verse-line. 313. 227. 329. 330. 332-334. 337. 338.

ಪಾದಪಾಠನ, pādapāṣāna. The foot ——. 123. 130-134.

ಪಾವಕ, pāvaka. The foot ——. 77. 120. 134. 150. 151. 180. 181. 194. 237. 238. 241.

ಪಾವನ, pāvana. Name of a vṛitta. 77.

ಪಿರಿ ಅಕ್ಕರ, piri akkara. Name of a pure Can. metre. 302.

ಪುಟ, puta. Name of a vṛitta. 159.

ಪುರ, pura. The foot ——. 227.

ಪುರ, pura. The number 3. 183. 224. 283. 285. 287. 298. 307.

ಪುರಮಂಘನ, puramathana. Sign for a long letter. 234.

ಪುರಮಂಘನಂ, puramathanam. The Can. foot ——. p. 97.

ಪುರಾರಿ, purāri. The Mora-feet ——. 283.

ಪುರುಹುತಗಳ, puruhūtagaṇa. A class of Ra-  
galē gaṇas of five Moras. 269.

ಪೃಥ್ವಿ, prithvi. Name of a vṛitta. 189.

ಪೈಶಾಚಿಕ, paisācika. One of the mother lan-  
guages, counting as a half only. p. 22.  
(Only Rc. reads caturbhāshē instead of 3½.)

ಶ್ವಾದಿ ಅಲರ, pōdē alara (i.e. the belly-flowered,  
Vishnu). A class of pure Can. feet. 306.

ಪ್ರಕೃತಿ, prakṛiti. Name of a type of metres.  
p. 23. 206-209.

ಪ್ರತಿಷ್ಠ, pratishṭhē. Name of a type of metres.  
p. 23. 79-85.

ಪ್ರಭಾತ, prabhāta. Name of a vṛitta. 165.

ಪ್ರಮಥಾಧಿಪಂ, pramathādhipam. The Can. foot ——. p. 97.

ಪ್ರಮಾಣಿಕ, pramāṇika. Name of a vṛitta. 114.

ಪ್ರವರ, pravara. Name of a vṛitta. 75.

ಪ್ರವರಾಹ್ವರ, pravarākshara. Name of a vṛitta. 158.

ಪ್ರಸ್ತಾರ, prastāra. Arrangement of syllables  
to obtain feet and combinations of feet. 30.  
31. 202. 297. 298. 341. 346.

ಪ್ರಹಾರಣಕಲಿತ, praharaṇakalita. Name of a  
vṛitta. 172.

ಪ್ರಾಕೃತ, prākṛita. One of the mother lan-  
guages. p. 22.

ಪ್ರಾಸ, prāsa. Alliteration. 15. 41-66. 63.

ಪ್ರೇಮ, prema. Name of a vṛitta. 85.

ಪ್ರೇಮ, prema. Name of a vṛitta. 91.

ಬತ್ತಿಸ, battisa (Hindusthāni). The number  
32. 338.

ಬಾಂ, bāṇa. The number 5. 131. 164. 218.  
285. 287.

ಬಿಂಪು, binpu (i.e. heavy). A long syllable.  
33. 298. 342. 343.

ಬಿಂಡು, bindu. The letter o. 27. 42. 43.

ಬಿಸರುಹಜನ್ನಗಳ, bisaruhajanmagāṇa. A class  
of pure Canarese feet. 310.

ಬಿಸರುಹೋಧಭವಗಳ, bisaruhodbhavagāṇa. A  
class of pure Canarese feet. 299.

ಬೃಹತ್ತಿ, bṛihati. Name of a type of metres. p. 23. 117-125.

ಬೃಹತ್ತಿ, bṛihati. Name of a vṛitta. 125.

ಬೊಮ್ಮುಂ, bōmmam (*i. e.* brahmam). The Can. foot ——. 308.

ಬ್ರಹ್ಮಗಣ, brahmagaṇa. A class of pure Can. feet. p. 96. p. 114.

ಬ್ರಹ್ಮಾ, brahmā. The Can. foot ——. p. 96.

ಭ, bha. The foot ——. 24. 29. 34. 35. 147. 172.

ಭದ್ರಕ, bhadraka. Name of a vṛitta. 120.

ಭದ್ರಕ, bhadraka. Name of a vṛitta. 211.

ಭವ, bhava. Sign for a long syllable. 108. 222.

ಭಾನು, bhānu. The foot ——. 132. 163. 171. 174. 181. 198. 227. 233. 236.

ಭಾನು, bhānu. The number 12. 327.

ಭಾಮಿನಿಪಟ್ಟದ, bhāminishaṭpadi. Name of a pure Canarese metre. 316. 330-333.

ಭಾಷಾಜಾತಿ, bāshājāti. The 56 various daughter-languages. p. 22.

ಭಾಸ್ಕರ, bhāskara. The foot ——. 200. 206.

ಭಾಸ್ಕರ, bhāskara. The number 12. 184.

ಭುಜಂಗಪ್ರಯಾತ, bhujangaprayāta. Name of a vṛitta. 149.

ಭುಜಂಗವಿಜೃಂಭಿತ, bhujangavijṛimbhita. Name of a vṛitta. 224.

ಭುಜಂಗಶಿಶುಪದ, bhujangaśiśupada. Name of a vṛitta. 122.

ಭುಜಂಗಶಿಶುಪರಿ, bhujangaśiśupari. Name of a vṛitta. 122.

ಭುಜಂಗಶಿಶುಸೃತ, bhujangaśiśusṛita. Name of a vṛitta. 122.

ಭುಜಗ, bhujaga. The number 1. 307.

ಭುಜಗಧಾರಿ, bhujagadhāri. The Canarese foot ——. p. 97.

ಭುಜಗಪಕ್ಷಗಣ, bhujagapakṣhagaṇa. A class of pure Canarese feet. 300. 307.

ಭೂ, bhū. The foot ——. 99. 126. 177.

ಭೂತ, bhūta. The number 5. 130. 221.

ಭೂತಗಣೀಷ, bhūtagaṇeśa. Sign for a long syllable. 221.

ಭೂತಾಗ್ರಣಿ, bhūtāgrāṇi. The Can. foot ——. p. 97.

ಭೂಮಾಲೆ, bhūmālē. Name of a vṛitta. p. 40, note.

ಭೂಮಿ, bhūmi. The foot ——. 35. 76. 85. 140. 207. 215.

ಭೋಗಷಟ್ಟದ, bhogashatpadi. Name of a pure Canarese metre. 316. 326-329.

ಭ್ರಮಾರವಿಲಸಿತ, bhramaravilasita. Name of a vṛitta. 138.

ಮ, ma. The foot ——. 24. 29. 34. 35. 122.

ಮಂಗಲಕೆ, mangalikē. Name of a vṛitta. p. 48, note.

ಮಂಗಳ, mangala. Name of a vṛitta. 185.

ಮಂಜುಭೂಷಿಣಿ (?ಮಂಜುಭಾಷಿಣಿ), mañjubhūshini (?mañjubhāshinī). Name of a vṛitta. 169.

ಮಖರಿಪು, makharipu. The Mora-foot ——. 283.

ಮಂಗಣನಿಕರ, mañigāṇanikara. Name of a vṛitta. 178.

ಮಂಜಿರಂಗ, manjiranga. Name of a vṛitta. 130.

ಮಂವಿಭೂಷಣ, manivibhūṣhaṇa. Name of a vṛitta. 180.

ಮತ್ತ, matta. Name of a vṛitta. 128.

ಮತ್ತಮಯೂರ, mattamayūra. Name of a vṛitta. 170.

ಮತ್ತಾಕ್ರಿಡೆ, mattākrīḍe. Name of a vṛitta. 215.

ಮತ್ತೇಭ, mattebha. See mattebhavikridita. 230.

ಮತ್ತೇಭವಿಕ್ರಿಡಿತ, mattebhavikridita. Name of a vṛitta. 202. 230.

ಮದಗಜ, madagaja. The number 8. 226.

ಮದನತಂಡ, madanatandē (*i. e.* madana's father, in this case Vishnu). A class of pure Canarese feet. 309-311.

ಮದನಧ್ವಂಸಿ, madanadvamsi. The Can. foot ——. p. 97.

ಮದನರಿಪು, madanaripu. The Can. foot ——. p. 97.

ಮದನವತಿ, madanavati. Name of a pure Can. metre. 68. 311.

ಮದನಹರ, madanahara. A class of pure Can. feet. 311.

ಮದನಹರ, madanahara. Sign for a long syllable. 317.

ಮಧುಮತಿ, madhumati. Name of a vṛitta. 108.

ಮಧ್ಯಮೆ, madhyamē. Name of a type of metres. p. 23. 75-78.

ಮನು, manu. The number 14. 316. 318. 321. 330. 332. 333.

- ಮನ್‌ರಧರ, mandharadhabra. A class of pure Canarese feet. 310. 317.
- ಮನ್‌ಕಾಂತ, mandâkrânta. Name of a vritta. 188.
- ಮನ್‌ನಿಲ, mandânila. Name of a vritta. 127.
- ಮನ್‌ನಿಲ, mandânila. One of the Ragalë metres. 255. 256. 257-261.
- ಮಯುರ, mayûra. Name of a vritta. 124.
- ಮರುತ, marut. The foot ——. 28. 121. 174. 179. 210. 224. 233. 241.
- ಮರುತ, maruta. The foot ——. 105. 178. 238.
- ಮರುದಷ್ಟ, marudishṭa. The foot ——. 251.
- ಮಲ್‌ಕಾವಾಲೆ, mallikâmâlë. Name of a vritta. 194.
- ಮಹಾಸ್ರಗರೆ, mahâsragdhare. Name of a vritta. 210. 230.
- ಮಹಿಂಶರ, mahîśvara. The number 16. 198.
- ಮಾಣವಕ, mâṇavaka. Name of a vritta. 113.
- ಮಾಣಿಕ್ಯ, mânikya. Name of a vritta. 141.
- ಮಾತ್ರಾಗಳ, mâtrâgâna. Mora-feet. 254-339. 282-284. (p. 75, No. 242, there ought to be "Moras and feet" instead of "Mora-feet," to do justice to the author of that sentence).
- ಮಾತ್ರಾಫಂದಸ್, mâtrâchandas. Mora-metres. 250-253.
- ಮಾತ್ರಾಪಿಂಡ, mâtrâpiñḍa. p. 130, note 5.
- ಮಾತ್ರಾರ್ಯ, mâtrârye. p. 23. Cf. ârye.
- ಮಾತ್ರೇ, mâtrë. A Mora, i.e. the quantity of a short syllable. 53. 250. 251. 254-256. 285. 286. 288. 289. 293. 294. 315. 316. 320-322. 324. 325. 327-338.
- ಮಾರಹರ, mârahara. Sign for a long syllable. 88.
- ಮಾರುತ, mâruta. The foot ——. 33. 127. 130. 183. 189. 198. 200.
- ಮಾರುತೆಷ್ಟ, mâruteshṭa. The foot ——. 136.
- ಮಾರ್ತಂಡ, mârtânda. The number 12. 199.
- ಮಾಲಾವೃತ್ತ, mâlâvritta. A class of Samavrittis of 30 and 31 syllables. p. 23. 232-235.
- ಮಾಲಿನಿ, mâlini. Name of a vritta. 177.
- ಮುಕುರ, mukura. Name of a vritta. 97.
- ಮುಕುಳ, mukula. Name of a vritta. 97. 98.
- ಮುನಿ, muni. The number 7. 167. 227.
- ಮುನಿಮತ, munimata. Name of a vritta. 227.
- ಮುನಿಮನ, munimana. Name of a vritta. 227.
- ಮುರರಿಪು, muraripu. The Can. foot ——. p. 96. 308.
- ಮುರಹರ, murahara. The Can. foot ——. p. 96.
- ಮುರಂತಕ, murântaka. Sign for a short syllable. 29.
- ಮೃಗಧರ, mrîgadhara. The number 1. 229.
- ಮೃಗನೇತ್ರ, mrîganetra. Name of a vritta. 82.
- ಮೃದುನೇತ್ರ, mrîdunetra. Name of a vritta. p. 28, note.
- ಮೇಘವಿಸ್ಫುಜಿತ, meghavisphûrjita. Name of a vritta. 199.
- ಯ, ya. The foot ——. 24. 29. 34. 35. 93. 242.
- ಯತಿ, yati. Caesura. 39. 126, seq. 308.
- ಯತಿ, yati. = muni, i.e. 7? or 8? 189.
- ಯುಕ್, yuk. Even line. 251.
- ಯುಗ, yuga. The number 4. 128. 221. 222. 229.
- ಯುಗ್, ಯುಗ್, yugma, yugmë. Even line. 242. 285.
- ಯೋಗಾಕ್ಷರ, yogâkshara. Consonants of conformity or suitableness (for alliteration) i.e., here, identical consonants (? samyogâkshara generally denotes consonants of a group or compound consonants). 54. Cf. sambandhâkshara.
- ರ, ra. The foot ——. 24. 29. 34. 35. 107. 118. 147.
- ರಗಳ, ragalë. (i.e. raghatë). A class of Mora-feet metres. 254-281.
- ರಘಟ, raghatë (= ragalë). p. 23. 254-281.
- ರತಂತ, ratânta. Name of a vritta. p. 27, note.
- ರಥೋದತ್, rathoddhatë. Name of a vritta. 136.
- ರಂಡ್ರ, randhra. The number 9. 129. 147. 208.
- ರವಿ, ravi. The foot ——. 28. 133. 154. 206. 241.
- ರವಿ, ravi. The number 12. 209. 295. 316.
- ರವಿಪ್ರಭ, raviprabhë. Name of a vritta. 238.
- ರಸ, rasa. The number 6. 136. 290. 299. 300.
- ರಾಜ, râja. The number 16. 248. 316.
- ರಾವಣಕರ, râvanakara. The number 20. 248.
- ರುಚಿರ, ručira. Name of a vritta. 163.
- ರುದ್ಜ, rudra. Sign for a long syllable. 87. 131. 140. 168.
- ರುದ್ಜ, rudra. The number 11. 203. 204.

ರುದ್ರ), *rudra*. Name of a class of pure Canarese feet. 297. p. 97. 305.

ಅ, *la*. Sign for a short syllable. 24. 29. 86. 90. 113. 134. 136-138. 172. 173. 189. 203. 214. 224. 227. 236-238. 241. 251.

ಲಗಕ್ರಿಯೆ, *lagakriyē*. A kind of computation. 344.

ಲಘು, *laghu*. A short syllable. 25. 28-34. 230. 241. 244. 290. 298. 341. 343.

ಲಘು, *laghu*. A Mora. 318. 319. 322. 323. 327. 331. 334.

ಲಯ, *laya*. Tempo. 120.

ಲಯಗ್ರಾಹಿ, *layagrāhi*. Name of a vṛitta. 143.

ಲಯಗ್ರಾಹಿ, *layagrāhi*. Name of a Canarese Samavṛitta of 30 syllables. 276.

ಲಲಿತ, *lalita*. Name of a vṛitta. 217.

ಲಲಿತಗತಿ, *lalitagati*. Name of a vṛitta. 209.

ಲಲಿತಪದ, *lalitapada*. Name of a vṛitta. 155.

ಲಲಿತಪದ, *lalitapada*. Name of a vṛitta. 183.

ಲಲಿತಪದ, *lalitapada*. Name of one of the Mālavṛittas. 233.

ಲಲಿತೆ, *lalitē*. One of the Ragale metres. 255. 256. 262-264.

ವೆಂಡಸ, *vamśastha*. Name of a vṛitta. 150.

ವಕ್ರ, *vakra*. A long syllable (see kōṅku). 33.

ವನಜ, *vanaja*. Name of a vṛitta. 121.

ವನಜದಳ, *vanajadala*. Name of a vṛitta. 192.

ವನಜಸಂಭವಗಣ, *vanajasambhavagaṇa*. A class of pure Canarese feet. 305.

ವನಮಂಜರಿ, *vanamañjari*. Name of a vṛitta. 205.

ವನಮಂಜರಿ, *vanamañjari*. Name of a vṛitta. 212.

ವನಮಯೂರ, *vanamayūra*. Name of a vṛitta. 174.

ವನರುಹೋದರಗಣ, *vanaruhodaragaṇa*. A class of pure Canarese feet. 305.

ವನಲತೆ, *vanalatē*. Name of a vṛitta. 226.

ವನವಲ್ಲರಿ, *vanavallari*. Name of a vṛitta. 205.

ವರ್ಗ ಅಕ್ಷರ, *varga akkara*. Classified consonants. 55.

ವರ್ಗವಾಸ, *vargaprāsa*. A kind of alliteration. 51. 55-57.

ವಸಂತತಿಲಕ, *vasantatilaka*. A kind of vṛitta. 171.

ವಸು, *vasu*. The number 8. 165. 189. 194. 214.

ವಹಿಣಿ, *vahni*. The foot ——. 32. 86. 117. 120. 252.

ವಹಿಣಿ, *vahni*. The number 3. 285.

ವಾತ, *vāta*. The foot ——. 35. 191. 221.

ವಾಯು, *vāyu*. The foot ——. 32. 36. 119. 131. 170. 194. 241.

ವಾರಿಜರಿಪು, *vārijaripu*. The foot ——. 241.

ವಾರುಧಿ, *vārudhi* (*vārdhi*). The number 4. 175.

ವಾರ್ತಿಕಾಷಟಪದಿ, *vārtikashaṭpadi*=*vārdhikyashaṭpadi*. 337.

ವಾರ್ಥ, *vārdhi*. The number 4. 149. 298.

ವಾರ್ತಿಕಾಷಟಪದಿ, *vārdhikashaṭpadi*. Name of a pure Canarese metre. 316. 337. 338.

ವಾರ್ತಿಕಾಷಟಪದಿ, *vārdhikashaṭpadi*=*vārdhikashaṭpadi*. 337. 338.

ವಿಕ್ರಿತಿ, *vikṛiti*. Name of a type of metres. p. 23. 214-216.

ವಿಚೀತ್ರ, *vičitra*. Name of a vṛitta. 95.

ವಿಚೀತ್ರ, *vičitra*. Name of a vṛitta. 100.

ವಿಚೀತ್ರ, *vičitra*. Name of a pure Canarese metre. 300. 301.

ವಿಚೀತ್ರಲಲಿತ, *vičitralalita*. Name of a vṛitta. 179.

ವಿಜಯಾನಂದ, *vijayānanda*. Name of a vṛitta. 186.

ವಿದಳಿತವನರುಹ, *vidalitavanaruha*. Name of a vṛitta. 223. cf. p. 60, note 4.

ವಿದ್ಯಾಧರ, *vidyādhara*. The number 12. 295.

ವಿದ್ಯುನ್ನಾಲೆ, *vidyunmāle*. Name of a vṛitta. 111.

ವಿದ್ರುಮ, *vidruma*. = vinuta. p. 38, note.

ವಿಧು, *vidhu*. The foot ——. 233.

ವಿನಮ್ರ, *vinamra*. Name of a vṛitta. 102.

ವಿನುತ, *vinuta*. Name of a vṛitta. 123.

ವಿನುತಪಾಸ, *vinutaprāsa*. Name of an alliteration. 51. 52.

ವಿಪರ್ಯಾಸ, *viparyāsa*. Reverse, change. 54. 239. 254.

ವಿಪುಳಿ, *vipulē*. Name of a Mora-feet metre. 289-291.

ವಿಭೂತಿ, *vibhūti*. Name of a vṛitta. 104.

ವಿಯತ, *viyat*. The foot ——. 200.

ವಿರತಿ, *virati*. Caesura. 195. 210. etc.

ವಿರಾಮ, *virāma*. Caesura. 132-135. 149. 153. 155. 158. etc.

ವಿರಾಮ, *virāma*. Name of a vṛitta. 102.

ವಿಲೋಮ, *viloma*. See anuloma.

ವಿಶ್ರಮ, *viśrama*. Caesura. 131. 136. 150. 151. 167. 173. etc.

ವಿಶ್ರಮಣ, *viśramāṇa*. Caesura. 137. 164. 176. etc.

ವಿಶ್ಲೋಂತ, viśrānta. Caesura. 188.

ವಿಶ್ಲಮು, viśrāma. Caesura. 140. 161. 207, etc.

ವಿಷಮವೃತ್ತ, vishamavṛitta. p. 22. 240-249.

ವಿಷಯ, vishaya. The number 5. 283. 287. 311.

ವಿಷ್ನುಗಣ, vishnugana. A class of pure Can. feet. 297. p. 96. 302. p. 114.

ವಿಸರ್ಗ, visarga. The aspirate g. 27. 42. 43.

ವೃತ್ತ, vṛitta. p. 23. 71-249. 342-346. Number of Samavṛittas, 229; those chiefly used in Canarese, 230; jāti samavṛittas, 233. 234. 276. 308. 309.

ವೃಷಭಪಾಸ, vrishabhaprāsa. A kind of alliteration. 42. 43. 46.

ವೃಷಭಲಕ್ಷ್ಯ, vrishabhalakshyam. The Can. foot ೨೦೦—. p. 97.

ವೈಕುಂಠ, vaikunṭha. Sign for a short syllable. 215.

ವೈತಾಳಿ, vaitāli. Name of a Mora-metre. 251.

ವೈತಾಳಿಕೆ, vaitālikē. Name of a Mora-metre. 250. p. 75.

ವೈಶ್ವದೇವಿ, vaiśvadevi. Name of a vṛitta. 161.

ವೈಶ್ವನರ, vaiśvānara. The foot ——. 191.

ವ್ಯಾಂಜನ, vyāñjana. A consonant. 27. 42. 43.

ವ್ಯೋಮ, vyoma. The foot ——. 28. 33. 84. 88. 96. 113. 132. 133. 140. 151. 170. 171.

ಶಂಕರಗಣ, śankaragana. A class of pure Can. feet. 306. 309.

ಶಂಖಾವೃತ್ತ, śankhāvṛitta. This may mean the form of the dāṇḍaka mentioned in Weber p. 410; it is simply mentioned p. 23.

ಶಕ್ವರಿ, śakvari. Name of a type of metres. p. 23. 171-176.

ಶತಮಣಿ, śatamakha. The foot ೩೦೦. 154. 236.

ಶರ, śara. The number 5. 168. 184. 221. 238. 285.

ಶರಧಿ, śaradhi. The number 4. 319.

ಶರಭಪಾಸ, śarabhaprāsa. A kind of alliteration. 24. 43. 47.

ಶರಷಟ್ಪದಿ, śarashaṭpadi. Name of a pure Can. metre. 316. 317-321.

ಶರ್ವ, śarva. Sign for a long syllable. 200.

ಶರ್ವಂ, śarvam. The Mora-foot ——. 283.

ಶರ್ವಾಂ, śavarṇa. The letter ū. 57.

ಶಾಂಕ, śāśāṅka. The foot ——. 28. 194. 203. 221.

ಶಾಂತಿ, ūashi. The foot ——. 32. 35. 113. 128. 180. 217. 233. 241.

ಶಾಂತಿ, ūashi. The number 1. 287. 283.

ಶಾಂಕಾಂತ, śāśikānta. Name of a vṛitta. 94.

ಶಾಂಪರ, ūasipura. This word was thought by the editor to be a sign, though an obscure one, for the Mora-foot ೨೦೦; but it is to be separated, the ūashi being=1, the pura=3. 283.

ಶಾಂತಪುರವಾಸ, śāntapūrvaprāsa. A kind of alliteration. 54.

ಶಾಂತಪಾಸ, śāntaprāsa. A kind of alliteration. 51. 55.

ಶಾಂಡಲ, śārdūla=śārdūlavikridita. 220.

ಶಾಂಡಲವಿಕ್ರಿದಿತ, śārdūlavikridita. Name of a vṛitta. 200. 230.

ಶಾಲಿನಿ, śālini. Name of a vṛitta. 92.

ಶಾಲಿನಿ, śālini. Name of a vṛitta. 140.

ಶಿಖರಿಣಿ, śikhariṇi. Name of a vṛitta. 190.

ಶಿಖಿ, śikhi. The foot ——. 33. 231.

ಶಿಖಿಬ್ರಜ, śikhibrāja. The number 3. 300.

ಶಿತಕಾರ, śitakara. The foot ——. 94. 102. 127. 181. 182. 198. 203. 221. 222. 232. 236.

ಶುಭಾನಂತ, śubhānanta. Name of a vṛitta. 115.

ಶುಲಧರಂ, śuladharam. The Can. foot ——. p. 97. 308.

ಶೃಂತಾನಂತ, ಶೃಂತಾನಂದ, śrītānanta, śrītānanda. Name of a vṛitta. 115.

ಶೈಲ, śaila. The number 7. 140. 154. 219.

ಶ್ಯಾಮಾಂಗ, śyāmāṅga. Name of a vṛitta. 76.

ಶ್ರೀ, śrī. Name of a vṛitta. 72.

ಶ್ರೀ, śrī. Name of a vṛitta. 146.

ಶ್ರೀಕಾರ, śrīkāra. The term of śrī. p. 12, note.

ಶ್ರೀಪತಿ, śrīpati. The Can. foot ——. p. 96.

ಶ್ರೀವಿಲಾಸಿನಿ, śrīvilāsini. Name of a vṛitta. p. 37, note.

ಶ್ಲೋಕ, śloka. 242-246. 253.

ಶ್ವಾಸನ, śvasana. The foot ——. 202.

ಶಾಟ್ಪದಿ, śaṭpadi. Name of a pure Canarese metre. p. 23. 68. 313-338.

ಶಾಟ್ಪತ್ಯಯ, śaṭpratyaya. Six kinds of calculations. 340-346.

ಶಾವಾಂ, shavarṇa. The letter ū. 57.

ಸಾ, sa. The foot ——. 24. 29. 34. 35. 106. 118.

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| ಸಂಕೀರ್ತ, ಸಂಕೀರ್ತಕ, saṅkīrṇa, saṅkīrṇaka.                           | ಸುಮುಖಿ, sumukhi. Name of a vṛitta. 144.                                                  |
| Name of a Mora-feet metre. 282. 292.                               | ಸುರ, sura. The foot ಉ. 78. 120. 217. 233.                                                |
| ಸಂಕೃತಿ, saṅkr̥iti. Name of a type of metres. p. 23. 217-220.       | 234. 241.                                                                                |
| ಸಂಹ್ಯಾಸ, saṅkhyāsa. A kind of computation. 345.                    | ಸುರ, sura. The number 1. 295.                                                            |
| ಸಂಸ್ಕृತ, samskr̥ita. Sanscrit. p. 22.                              | ಸುರಗಣ, suragaṇa (?). p. 109.                                                             |
| ಸದಮಲ, sadamala. Name of a vṛitta. 100.                             | ಸುರಂಗಕೇಸರ, suraṅgakesara. Name of a vṛitta. 181.                                         |
| ಸಮವೃತ್ತ, samavṛitta. p. 22. 71-234. 228. 232. Cf. vṛitta.          | ಸುರತರು, surataru. Name of a vṛitta. 83.                                                  |
| ಸಮಾಪ್ತಾಸ, samāpaprāsa. A kind of alliteration. 51. 57-59.          | ಸುರಪ, surapa. The foot ಉ. 198. 241.                                                      |
| ಸಮಾರಣಾ, samāraṇa. The foot ಉ—. 234.                                | ಸುರಪಂ, surapam. The Can. foot ಉ—. p. 96.                                                 |
| ಸಮಂಧಾಕ್ಷರ, sambandhākshara. Perhaps identical with yogākshara. 53. | ಸುರಪರ, surapura. The foot ಉ. 153. 178.                                                   |
| ಸರಗ, saraga. Name of a vṛitta. 107.                                | 196. 215. 217. 218. 221. 224. 227.                                                       |
| ಸರಸಿಜಭವಗಣ, sarasijabhavagaṇa. A class of pure Canarese feet. 297.  | ಸುಲಭ, sulabha. Name of a vṛitta. 108.                                                    |
| ಸರಸಿಜೋದರಗಣ, sarasijodaragaṇa. A class of pure Canarese feet. 303.  | ಸುಲಲಿತ, sulalita. Name of a vṛitta. 99.                                                  |
| ಸರಸಿರುಹ, sarasiruha. Name of a vṛitta. 90.                         | ಸೂತ್ರ, sūtra. 342. 345.                                                                  |
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## CORRECTIONS

## REGARDING THE TEXT.

- Page 1, note, l. 2, from bottom, not "v. 80" and "v. 34", but "v. 79" and "v. 35"; and *ibid.* last l., not "v. 34", but "v. 35".
- P. 5, No. 11, not "v. 124 seq.", but "v. 147 seq."
- P. 6, note 2, l. 4, f. b., not "v. 121" "v. 151", but "v. 123" "v. 153"; l. 5, f. b., not "v. 131", but "v. 133"; l. 6, f. b., not "vs. 111. 115. 137. 147. 153. 181. 215. 286", but "vs. 139. 155. 164. 184. 214. 218. 302".
- P. 7, No. 14, not "v. 28", but "v. 29"; note, l. 2, f. b., not "v. 269 seq.", but "v. 284 seq."
- P. 9, No. 19, not "v. 23", but "v. 24"; No. 20, not "v. 325", but "v. 341".
- P. 10, heading 5, not "v. 27", but "v. 28".
- P. 12, note, l. 9, f. b., not "v. 35", but "v. 36"; l. 12, f. b., not "v. 32", but "v. 36".
- P. 14, note, l. 3, f. top, not "v. 124", but "v. 126".
- P. 15, note, l. 5, f. t., not "v. 42", but "v. 43".
- P. 16, note, l. 4, f. t., not "Verses 43-48", but "Verses 44-49"; l. 7, f. t., not "v. 41", but "v. 42".
- P. 18, No. 40, 3, not "v. 330", but "v. 346".
- P. 23, note, l. 2, f. t., put a stop after "(cf. v. 235)"; l. 7, f. t., not "66", but "67"; l. 3, f. b., not "of Mâträ gaṇas", but "of Mâträś and Mâträgaṇas"; in the Kanda verse strike out the comma after ମୁଦନ୍ତେ.
- P. 24, note 3, not "as they are repeated", but "as they, with the exception of our v. 288, are repeated".
- P. 27, note 2, not "contain, if required, nothing but a dry enumeration of the gaṇas of", but "contain nothing but a dry enumeration of the gaṇas, if required, of".
- P. 38, note 2, not "v. 123", but "v. 125".
- P. 71, note 2, not "on MS.", but "no MS.".
- P. 75, No. 242, (though against the common use of "mâträgaṇa"), not "Mora-feet", but "Moras and feet".
- P. 76, Introduction, l. 5, not "rule 289", but "rule 298".
- P. 88, No. 257, remark, not "observations", but "observation". About ūśipura see the remarks in P. vi.
- P. 95, No. 270, not "common to", but "of".
- P. 97, remark, l. 1, f. t., insert "(excepting the śarashatpadi)" after "13 metres".
- P. 109, No. 283, not "(bōmma)", but "(bōmmam)".
- P. 112, beginning of scheme 3, not "—<sup>2</sup>—<sup>2</sup>—", but "—<sup>1</sup>—<sup>1</sup>—".
- P. 115, remark, l. 5, f. t., not "p. 77", but "p. 74".
- P. 128, note, l. 1, f. t., not "vs. 296 and 297", but "vs. 297 and 298".

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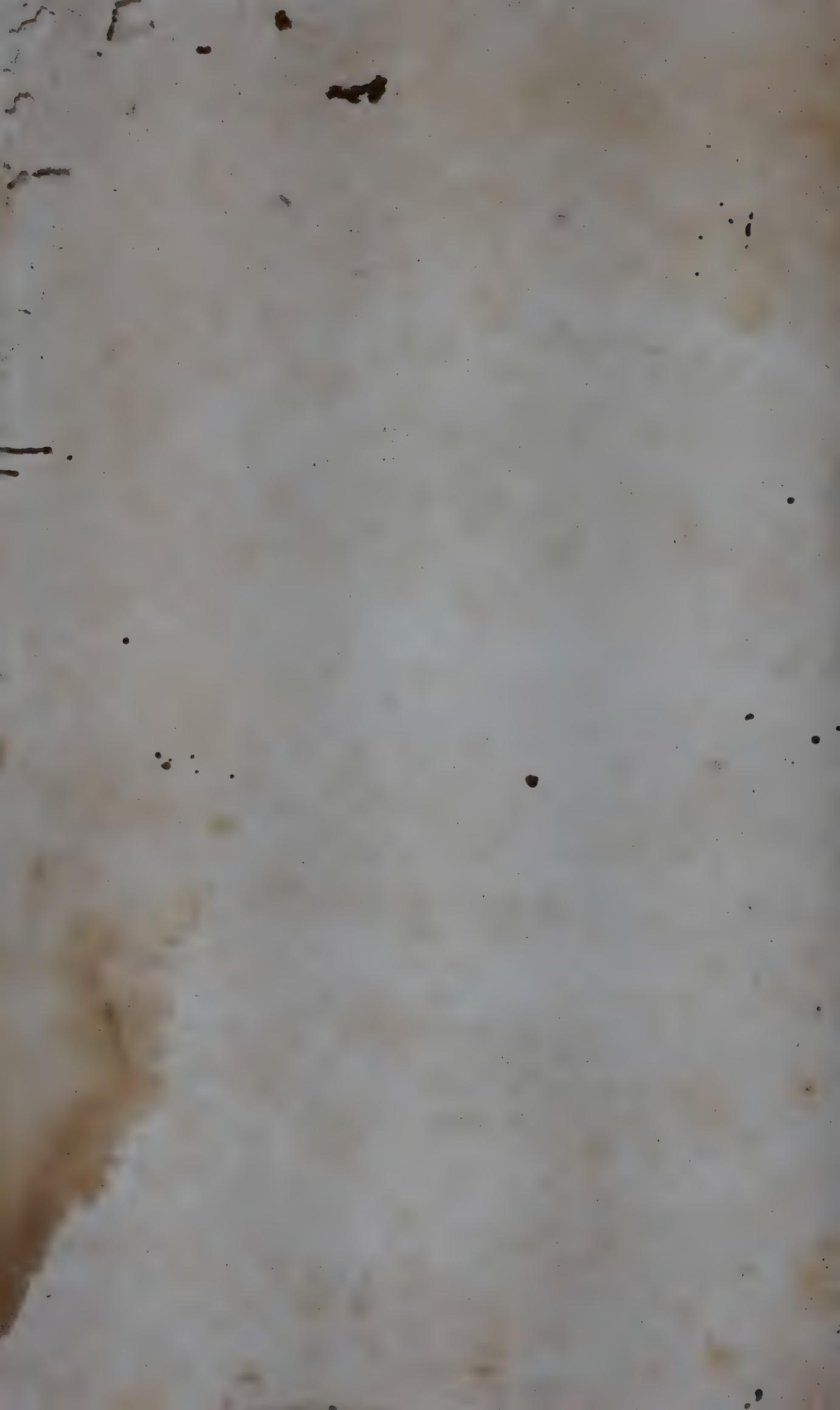
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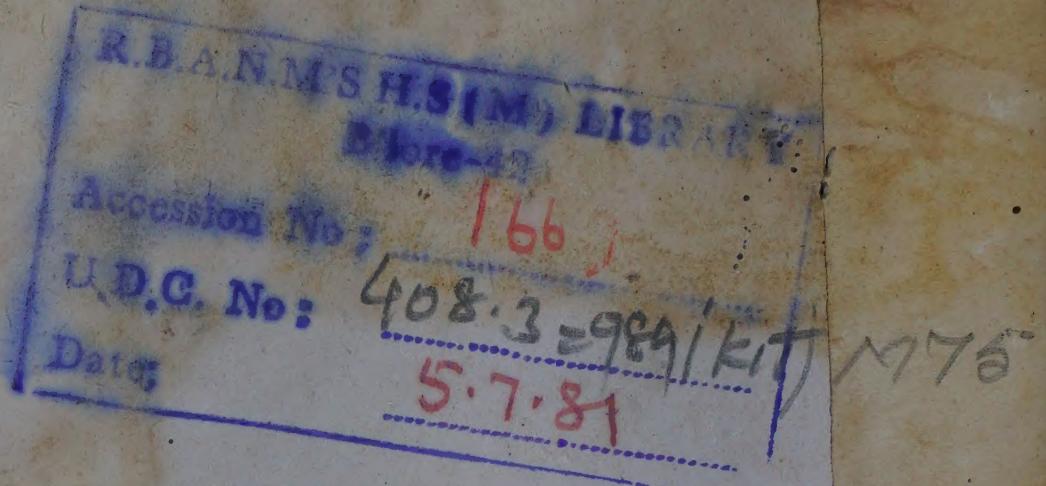
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